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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

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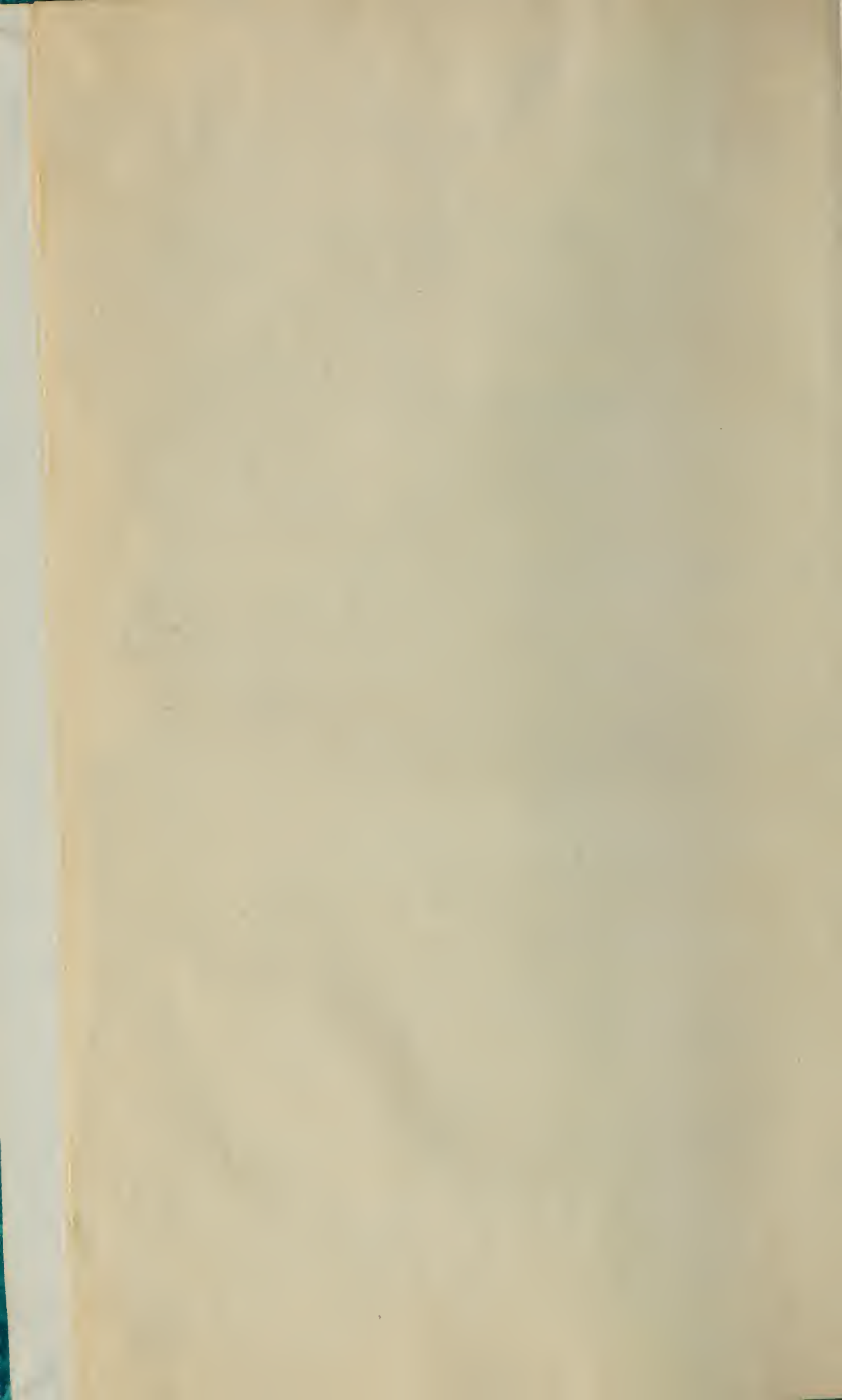
EIGHTEENTH ANNUAL MEETING,

Which was held in the City of New York, October 10, 11, 12, 13 & 15, 1827.

BOSTON:

PRINTED FOR THE BOARD, BY CROCKER AND BREWSTER,
No. 4, Washington Street.

1827.



MEMBERS OF THE BOARD

UNDER THE

ACT OF INCORPORATION.

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60860

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Rev. JEREMIAH DAY, D. D. LL. D. President of Yale College, New-
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cuit Court of the United States, and
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ectady,
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Dr. SAMUEL AGNEW, Harrisburg, and
Rev. WILLIAM NEIL, D. D. President of Dickinson College, Carlisle.

DISTRICT OF COLUMBIA.

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Court of the United States, and
JOSEPH NOURSE, Esq. Register of the Treasury, Washington.

VIRGINIA.

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Gen. JOHN H. COCKE, Buckingham county.

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Rev. BENJAMIN M. PALMER, D. D. Charleston.

Dr. JOHN CUMMING, Savannah, and
Rev. MOSES WADDEL, D. D. President of the University, Athens.

TENNESSEE.

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KENTUCKY.

Rev. GIDEON BLACKBURN, D. D. President of the College at Danville.

OHIO.

Rev. ROBERT G. WILSON, D. D. President of the College at Athens.

Corresponding Members.

At a meeting of the Board, Sept. 15, 1819, the following Resolution was adopted:

“That individuals, clergymen and laymen, residing in different, and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter elected by ballot, to be connected with this Board as Corresponding Members, who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

The following gentlemen have been chosen.

IN THE UNITED STATES.

OHIO.—Rev. *James Culbertson*, Zanesville.

KENTUCKY.—Rev. *James Blythe*, D. D. Lexington.

TENNESSEE.—Dr. *Joseph C. Strong*, Knoxville.

CHEROKEE NATION.—*Col. *Return J. Meigs*, late Agent of the U. S. Government for that nation.

ALABAMA.—Col. *John M’Kee*, late Agent of the U. S. Government for the Choctaw nation.

MISSISSIPPI.—**Samuel Postlethwaite*, Esq.

LOUISIANA.—*Rev. *Sylvester Larned*.

GEORGIA.—*Rev. *Henry Kollock*, D. D.—*John Bolton*, Esq. Savannah.—**John Whitehead*, Esq. and *Hon. *John Elliot*, Sunbury.

SOUTH CAROLINA.—*Dr. *Edward D. Smith*, late Professor in the College.

NORTH CAROLINA.—Gen. *Calvin Jones*, Raleigh.

VIRGINIA.—Rev. *William Hill*, D. D. Winchester, and Rev. Dr.

IN FOREIGN PARTS.

ENGLAND.—*William Wilberforce*, Esq. London.—**Charles Grant*, Esq.—Rev. *George Burder*, Secretary of the London Missionary Society, Islington.—Rev. *Josiah Pratt*, B. D. late Secretary of the Church Missionary Society, London.—*William Taylor Money*, Esq. Venice.

SCOTLAND.—Rev. *John Campbell*, D. D.—Hon. *Kincaid Mackenzie*, and Rev. *Ralph Wardlaw*, D. D.

FRANCE.—*Frederic Leo*, Esq. Paris.

MALTA.—Rev. *William Jowett*, Literary Representative of the Church Missionary Society.

CEYLON.—*Rev. Archdeacon *Twistleton*.

BENGAL.—Rev. *William Carey*, D. D. Serampore, and Rev. *Thomas T. Thomason*, Calcutta.

CHINA.—Rev. *Robert Morrison*, D. D. Canton.

Honorary Members.

At the meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:—

“That any Clergyman, on paying Fifty Dollars, and any Layman, on paying One Hundred Dollars, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations as an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot.”

The following gentlemen, since the above resolution passed, have become Honorary Members of the Board.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom Constituted.</i>
Aiken, Rev. Samuel C.,	Utica, N. Y.	Ladies' Association.
Allan, Rev. J.,	Huntsville, Ala.	
Allen, Rev. Jacob,	Glastenbury, Ct.	Monthly Concert.
Allen, Moses,	New York city,	
Allen, Peter,	South Hadley, Ms.	
Allen, Solomon,	Philadelphia, Pa.	
Ambler, Rev. James B.,	Cherry Valley, N. Y.	Fem. Benev. So.
Andrews, Rev. Elisha D.,	Putney, Vt.	Ladies' Association.
Armstrong, Samuel T.,	Boston, Ms.	
Atwater, Caleb,	Wallingford, Ct.	
Bacon, Rev. Leonard,	New Haven, Ct.	Asso. in 1st So.
Bailey, Rev. Rufus W.,	Pittsfield, Ms.	Benevolent Society.
Balch, Rev. Stephen B., D. D.	George Town, D. C.	Miss. As. in Presb. Ch.

<i>Name of Person</i>	<i>Place of Residence</i>	<i>By what Church or Society</i>
Barnes, Rev. Albert,	Holden, Ms.	Ladies' Char. So.
Battell, Joseph,	Morristown, N. J.	Ladies' Association.
Beattie, Rev. John,	Norfolk, Ct.	
Beatty, William,	New Utrecht, N. Y.	Monthly Concert.
Beecher, Rev. Edward,	Salem, N. Y.	
Bent, Rev. Josiah,	Boston, Ms.	La. Asso. Park-st. Ch.
Bergen, Rev. John G.,	Weymouth, Ms.	Ladies' Association.
Bethune, Rev. George W.,	Bottle Hill, N. J.	La. Asso. & Frag. So.
Bingham, Rev. Hiram,	New York city,	Mrs. J. Bethune.
Bissell, Josiah, Jr.	Miss. at Sandwich Isl.	H. Hill, Boston.
Blain, Rev. William,	Rochester, N. Y.	
Blake, Gardiner S.,	Middletown, N. Y.	Ladies' Benev. So.
Blatchford, Rev. Samuel, D. D.	Wrentham, Ms.	A parent.
Boardman, Rev. Elderkin, J.,	Lansingburgh, N. Y.	A female friend.
Boies, Rev. Artemas,	Danville, Vt.	Various sources.
Booth, Rev. Chauncey,	South Hadley, Ms.	Ladies' Miss. So.
Bonney, Rev. William,	South Coventry, Ct.	Gent. and La. Asso.
Brace, Rev. Joab,	New Canaan, Ct.	Female Benev. So.
Brace, Rev. S. W.,	Wethersfield, Ct.	Various contributions.
Brackett, Rev. Joseph,	Utica, N. Y.	Ladies' Association.
Brinsmade, Rev. Horatio N.,	Rushville, N. Y.	Gent. and La. Asso.
Bull, Rev. Edward,	New Hartford, Ct.	Memb. of Eccl. So.
Bumstead, Josiah,	Lebanon, Ct.	Gent. & La. As. M. Con.
Burge, Rev. Caleb,	Boston.	
Burleigh, Dea. Rinaldo,	Glastenbury, Ct.	Ladies' Association.
Burnap, Rev. Uziah C.,	Plainfield, Ct.	Mon. Con. & La. As.
Burr, Joseph,	Chester, Vt.	Gent. and La. Asso.
Burr, David I.,	Manchester, Vt.	
Burt, Rev. Enoch,	Richmond, Va.	
Burton, Rev. Asa, D. D.	Manchester, Ct.	Ladies' Association.
Calhoun, Rev. George A.,	Thetford, Vt.	Ladies.
Campagne, Baron de	North Coventry, Ct.	Ladies' Association.
Campbell, Rev. John N.,	Pfefficon,	Switzerland.
*Chamberlain, Richard,	George Town, D. C.	Miss. As. in Presb. Ch.
*Chapin, Rev. Walter,	Boston, Ms.	
Chester, Rev. Alfred,	Woodstock, Vt.	Ladies' Association.
Chester, Rev. John, D. D.	Rahway, N. J.	M. C. Ralston.
Chester, Rev. William,	Albany, N. Y.	do.
Church, Rev. Nathan,	Hudson, N. Y.	do.
Clark, Rev. Benjamin F.,	Bridgewater, Me.	Ladies' Miss. So.
Clark, Rev. Dorus,	Buckland, Ms.	Ladies' Association.
Clark, Isaac,	Blandford, Ms.	Monthly Concert.
Clark, Rev. Tertius S.,	Boston, Ms.	
	Deerfield, Ms.	Gent. Asso. La. As. and Jews Society

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Cleveland, Rev. John P.,	Salem, Ms.	Female Cent. Ch.
Cobb, Rev. Oliver,	Rochester, Ms.	Ladies' Association.
Cobb, Richard	Boston, Ms.	
Coe, George W.,	Savannah, Ga.	
Cogswell, Rev. John,	Saco, Me.	Various sources.
Condit, Rev. Aaron,	Hanover, N. J.	Female Cent. So.
Converse, Rev. James,	Weathersfield, Vt.	Gent. and La. Asso.
Cooke, Thomas B.,	Catskill, N. Y.	
Cornelius, Rev. Elias,	Andover, Ms.	Female So. in Tabernacle Ch. Salem.
Cowan, Rev. Alexander N.,	Skaneateles, N. Y.	Ladies' Association.
Cowles, Rev. George,	Danvers, Ms.	La. in South Parish.
Cox, Rev. Samuel H.,	New York city,	Eleazar Lord.
Crampton, Rev. Ralph S.,	Woodstock, Ct.	A Lady.
Crosby, Rev. Daniel,	Conway, Ms.	Ladies' Association.
Cummings, Rev. Asa,	North Yarmouth, Me.	Gent. and La. Asso.
Cushman, Rev. Ralph,	Manlius, N. Y.	Monthly Concert.
Cutler, Rev. Benjamin C.,	Quincy, Ms.	Unknown.
Cutler, Pliny,	Boston, Ms.	
Dana, Rev. Samuel,	Marblehead, Ms.	Ladies' Association.
Day, Orrin,	Catskill, N. Y.	
Dickinson, Rev. Baxter,	Longmeadow, Ms.	Young Gentlemen.
Dimmick, Rev. Luther F.,	Newburyport, Ms.	Monthly Concert.
Dodge, Rev. Nathaniel B.,	Harmony, Osage Nat.	
Donhoff, Count,	Hohendorf, S. Prussia.	
Dorrance, Rev. Gordon,	Windsor, Ms.	Ladies' Association.
Dwight, Rev. Sereno E.,	New Haven, Ct.	Ladies of Park-st. Ch. Boston, Ms.
Eaton, Rev. Asa,	Boston, Ms.	Memb. of St. Paul's Church.
Eaton, Rev. Peter, D. D.	Boxford, Ms.	Ladies' Association.
Eaton, Rev. William,	Middleboro', Ms.	Miss Elizabeth Eaton, Boston, Ms.
Eddy, Rev. Ansel D.,	Canandaigua, N. Y.	Ladies.
Ellis, Rev. William,	Mission'y, now in Eng.	H. Hill, Boston.
Ely, Hervey,	Rochester, N. Y.	
Emerson, Rev. Brown,	Salem, Ms.	Ladies' Association.
Emerson, Rev. Joseph,	Wethersfield, Ct.	Crocker & Brewster.
Emmons, Rev. Nathanael, D. D.	Franklin, Ms.	S. T. Armstrong, Boston.
Felt, Rev. Joseph, B.,	Hamilton, Ms.	Gent. and La. Asso.
Ferguson, Rev. John,	Attleboro', Ms.	Female Benev. So.
Fessenden, Rev. Joseph P.,	Kennebunkport, Me.	Monthly Concert.
Field, Rev. David D.,	Stockbridge, Ms.	Ladies' Association.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Fisher, Rev. George,	Harvard, Ms.	Gent. and La. Asso.
Fisk, Alvarez,	Natchez, Missi.	
Fisk, Rev. Elisha,	Wrentham, Ms.	A friend.
Fiske, Rev. N. W.,	Amherst, Ms.	Gent. Association.
Fitch, Rev. Eleazer T.,	Yale College, Ct.	Society of Inquiry.
Ford, Rev. John,	Parsippany, N. J.	Various sources.
Foot, Rev. Joseph I.,	West Brookfield, Ms.	Ladies' Association.
Fowler, Rev. Orrin,	Plainfield, Ct.	Bible and Miss. So.
Fowler, Rev. William C.,	Greenfield, Ms.	Ladies' Association.
Freeman, Rev. Frederick,	Plymouth, Ms.	La. of 2d. Parish.
Frost, Rev. John,	Whitesboro, N. Y.	Ladies' Miss. So.
Gillet, Rev. Timothy, P.,	Branford, Ct.	Ladies' Association.
Goodall, Rev. David,	Littleton, N. H.	
Goodell, Rev. William,	Mission'y in W. Asia.	H. Hill, Boston.
Gordon, Captain,	Ramnad, India.	
Gosman, Robert,	Up. Red Hook, N. Y.	
Green, Rev. Samuel,	Boston, Ms.	John Tappan.
Gridley, Rev. Ralph W.,	Williamstown, Ms.	Ladies' Association.
Griswold, Rt. Rev. Alex. V., D. D.	Bristol, R. I.	Memb. of St. Paul's Ch. Boston, Ms.
Griswold, Rev. Samuel,	Glastenbury, Ct.	Ladies' Association.
Haines, R. T.,	New York city.	
Hale, Rev. Enoch,	West Hampton, Ms.	Ladies and Gent.
Hale, Rev. Jonathan L.,	Campton, N. H.	Contribution.
Hall, D. W.,	Charleston, S. C.	
Hall, Rev. Robert,	Leicester, Eng.	S. T. Armstrong, Boston, Ms.
Hallock, Gerard,	New York city.	
Hallock, William, A.,	New York city.	
Harding, Rev. Sewall,	Waltham, Ms.	Ladies' Char. So.
Harris, Rev. Walter, D. D.	Dunbarton, N. H.	Gent. and La. So.
Harrison, Rev. Roger,	Tolland, Ct.	Ladies' Char. So.
Hart, Rev. Ira,	Stonington, Ct.	Ladies' Association.
Harvey, Rev. Joseph,	East Haddam, Ct.	A friend.
Hawley, Rev. William A.,	Hinsdale, Ms.	Gent. and La. Asso.
Hay, Rev. Philip C.,	Newark, N. J.	Gent. Asso. in 2d. Ch.
Hayes, Rev. Joel,	South Hadley, Ms.	Peter Allen.
Hazen, Rev. Austin,	Hartford, Vt.	Ladies' Association.
Hemenway, Rev. Daniel,	Wareham, Ms.	Ladies' Association.
Heyer, Rev. William S.,	Fishkill Land. N. Y.	Miss. So. in Reform- ed Dutch Ch.
Hitchcock, Rev. Edward,	Amherst Col. Ms.	M. Con. in Conway.
Hitchcock, Jacob,	Dwight, Ark. Ter.	
Hoadley, Rev. L. Ives,	Worcester, Ms.	Ladies' Association.
Hobart, Rev. Caleb,	North Yarmouth, Me.	Gent. and La. Asso.
Hoff, Lewis,	Winchester, Va.	

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Holbrook, Rev. Willard,	Rowley, Ms.	Ladies' Association.
Holmes, Rev. Sylvester,	New Bedford, Ms.	Ladies.
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Homes, Henry,	Boston, Ms.	
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Hovey, Rev. Aaron,	Saybrook, Ct.	Gent. and La. Asso.
Hoyt, Rev. Otto S.,	Hinesburg, Vt.	B. G. Root.
*Hubbard, David G.	New York city,	
Hudson, Barzillai,	Hartford, Ct.	
Hudson, Henry,	do. do.	
*Hull, Rev. A. B.	Worcester, Mass.	Mon. Con. in 1st. Ch.
Hunn, Rev. David L.,	Sandwich, Ms.	Gent. and La. Asso.
Hyde, Rev. Lavius,	Bolton, Ct.	Gent. and La. Asso.
Janeway, Rev. Jacob J., D. D.	Philadelphia, Pa.	
Jarvis, Rev. Samuel, D. D.	now in Europe.	Memb. of St. Paul's Church, Boston.
Jenkins, Rev. Charles,	Portland, Me.	Mon. Con. in 3d Cong. Church.
Jenkins, Joseph W.,	Boston, Ms.	
Jenks, Rev. William, D. D.	Boston, Ms.	Pliny Cutler.
Jewett, Rev. David,	Gloucester, Ms.	Two Ladies in Mar- blehead.
Johnson, Rev. Daniel,	Orleans, Ms.	Gent. and La. Asso.
Kent, John,	Suffield, Ct.	
Kilbourn, Jonathan,	Sandisfield, Ms.	
Kimball, Rev. James,	Townshend, Vt.	Gent. La. & M. Con.
Kirkpatrick, William,	Lancaster, Pa.	
La Fayette, General,	La Grange, France.	La. in Boston, Ms.
Laurie, Rev. James, D. D.	Washington city,	Association.
Leach, Shepherd,	Easton, Ms.	
Lewis, Rev. Isaac, D. D.	Greenwich, Ct.	
Lewis, Zechariah,	Brooklyn, N. Y.	
Linsley, Rev. Joel H.,	Hartford, Ct.	Monthly Concert.
Lockwood, Rev. William,	Glastenbury, Ct.	Ladies' Association.
Lombard, Rev. Horatio Jones,	Owego, N. Y.	Various sources.
Loomis, Rev. Hubbell,	Willington, Ct.	Gent. and La. Asso.
Ludlow, Rev. Henry G.,	New York, city.	M. Con. in Spring-st. Church.
Mc Cartee, Rev. Robert,	New York city,	Asso. in Canal-st. Ch.
Mc Dowall, Rev. William A. D. D.	Charleston, S. C.	Juv. So. in Sab. Sch. 3d. Presb. Ch.
Mc Elroy, Rev. Joseph,	New York city,	A friend.
Mc Gee, Rev. Jonathan,	Brattleboro', Vt.	Various contrib.
*Mc Leod, Norman,	Boston, Ms.	
Mc Millan, Rev. William,	New Athens, O.	

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Maltby, Rev. John,	Sutton, Ms.	Ladies.
Mann, Rev. Cyrus,	Westminster, Ms.	Ladies' Association.
Manning, Rev. Abel,	Goshen, N. H.	
Marsh, Rev. John,	Haddam, Ct.	
Mason, Rev. Cyrus,	New York city.	Memb. of Cedar-st. congregation.
Mason, Rev. John, D. D.	New York city.	H. Hill, Boston.
Mason, Rev. Stephen,	Washington, Ct.	Hon. B. Tallmadge.
Mathews, Rev. James M., D. D.	New York city,	Asso. in Garden-st.
Merrill, Rev. Joseph,	Dracut, Ms.	Various sources.
Merrill, Rev. Nathaniel,	Lyndeboro', N. H.	Gent. and La. Asso.
Merrill, Rev. Stephen,	Kittery Point, Me.	Various donations.
Merwin, Rev. Samuel,	New Haven, Ct.	United So.
Miller, Rev. Rodney A.,	Worcester, Ms.	Ladies' Association.
Milton, Rev. Charles W.	Newburyport, Ms.	Ladies' Association.
Mitchell, Rev. Alfred,	Chelsea, Ct.	Ladies' Association.
*Mongin, David J.,	Dawfuskie Isl. S. C.	
Monteith, Rev. Walter,	New York city.	Asso. in Pearl-st. Ch.
Murray, John R.,	New York city.	Two ladies.
Nash, Rev. Ansel,	Tolland, Ct.	Gent. and La. Asso.
Nettleton, Rev. Asahel,		
Nichols, Rev. Charles,	Hebron, Ct.	Gent. and La. Asso.
Norton, John T.,	Albany, N. Y.	
Oliphant, Rev. David,	Beverly, Ms.	La. of 3d Cong. So.
*Osgood, Rev. David, D. D.	Medford, Ms.	
Osgood, Rev. Samuel, D. D.	Springfield, Ms.	Fem. Char. Reading Society.
Patterson, Rev. Nicholas,		Indiv. in Saybrook and Lyme, Ct.
Payson, Rev. Phillips,	Leominster, Ms.	M. Con. in Calv. So.
Peck, Everard,	Rochester, N. Y.	
Penney, Rev. Joseph,	Rochester, N. Y.	A friend.
Perkins, Rev. George,	Ashburnham, Ms.	La. and Gent. Asso.
Perkins, Rev. Nathan,	Amherst, Ms.	La. Asso. in 2d Par.
Perry, Rev. Gardiner B.,	Bradford, Ms.	Ladies' Association.
Phelps, Anson G.,	New York city.	
Phelps, Rev. Eliakim,	Pittsfield, Ms.	Ladies' Association in Brookfield.
Phillips, Rev. William, D. D.	New York city.	Fem. Bible Class in Wall-st. Church.
Pomeroy, Rev. Thaddeus,	Gorham, Me.	Monthly Concert.
Pond, Rev. Enoch,	Ward, Ms.	Female Society.
Porter, Rev. William A.,	Williams Col. Ms.	H. Hill, Boston.
Post, Rev. Reuben,	Washington city.	Association.
Prentice, Rev. Joseph,	Northwood, N. H.	Individuals.
Proctor, John C.,	Boston, Ms.	

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Proudfit, Rev. John A.,	Newburyport, Ms.	Rev. Dr. Proudfit, Salem, N. Y.
Punderson, Rev. Thomas,	Huntington, Ct.	
Putnam, Rev. Rufus A.,	Fitchburg, Ms.	Ladies' Association.
Rand, Rev. Asa,	Boston, Ms.	Mon. Con. in Gorham, Me.
Reed, Rev. Augustus B.,	Ware, Ms.	Gent. and La. Asso.
Reed, Eliakim,	Greenville, N. Y.	
Remsen, Peter,	New York city.	
Riddell, Rev. Samuel H.	Glastenbury, Ct.	Ladies' Association.
Robinson, Charles,	Southington, Ct.	
Robinson, Edward,	Andover, Ms. now in Europe.	
Robinson, George,	New Haven, Ct.	
*Robinson, Rev. William,	Southington, Ct.	
Ropes, William,	Boston, Ms.	
Rowell, Rev. Joseph,	Cornish, N. H.	Ladies' Association.
Rowland, Rev. Henry A.,	Windsor, Ct.	Ladies' Association.
Russell, Rev. Joshua T.,	Newark, N. J.	
*Salisbury, Josiah,	Boston, Ms.	
Salisbury, Stephen,	Worcester, Ms.	
*Sanderson, Thomas,	Whately, Ms.	
Sanford, Rev. Joseph,	Brooklyn, N. Y.	
Scales, Rev. Jacob,	Henniker, N. H.	
Scranton, Rev. Erastus,	North Milford, Ct.	Gentlemen's Asso.
Searl, Rev. Jeremiah,	Coxsackie, N. Y.	A few individuals.
Sears, Rev. Reuben,	Chelmsford, Ms.	
*Sewall, William,	Boston, Ms.	
Sheldon, Rev. Luther,	Easton, Ms.	Shepherd Leach.
Shepard, Rev. Samuel, D. D.	Lenox, Ms.	J. W. Robbins.
Shepard, Rev. Samuel N.,	Madison, Ct.	Young La. Sew. So.
Shepard, Rev. Thomas,	Ashfield, Ms.	Monthly Concert.
Skinner, Rev. Thomas H., D. D.	Philadelphia, Pa.	La. in 5th Presb. Ch.
Smith, Erastus,	Hadley, Ms.	
Smith, Rev. Ethan,	Poultney, Vt.	S. T. Armstrong.
Smith, Rev. Worthington,	St. Albans, Vt.	M. Con. and indiv.
Snowden, Rev. Samuel, F.	Sackett's Harbour,	S. E. Morse and Mrs. E. Breeze.
Sprague, Rev. William B.,	W. Springfield, Ms.	Monthly Concert.
Spring, Rev. Samuel,	Hartford, Ct.	Gent. As. in North So.
Starkweather, Charles,	Northampton, Ms.	
Starr, Rev. Peter,	Warren, Ct.	Young Men's For. Miss. So.
Steele, Rev. Julius,	E. Bloomfield, N. Y.	Ladies.
Stone, Rev. Cyrus, Miss'y,	Bombay, India.	
Storrs, Rev. Richard S.	Braintree, Ms.	N. Willis, Boston.
Strong, Rev. William L.,	Somers, Ct.	Ladies' Association.

<i>Names of Persons.</i>	<i>Place of Residence.</i>	<i>By whom constituted.</i>
Stuart, Rev. Moses,	Theol. Sem. Andov.	A friend.
Tallmadge, Benjamin,	Litchfield, Ct.	
Tappan, Arthur,	New York city.	
Tappan, Rev. Benjamin,	Augusta, Me.	
Taylor, Knowles,	New York city.	
Tenney, Rev. Caleb J.,	Wethersfield, Ct.	Ladies For. Miss. So.
Thomas, Rev. Daniel,	Abington, Ms.	Ladies' Association.
Thomson, Rev. Lathrop,	Chelsea, Vt.	
Torrey, Rev. Reuben,	Ashford, Ct.	A gentleman.
Torrey, Rev. Joseph,	Royalton, Vt.	Gent. and La. Asso.
Train, Samuel,	Boston, Ms.	
Trask, Israel E.,	Springfield, Ms.	
Treat, Rev. Joseph,	Windham, O.	
Tucker, Rev. Mark,	Troy, N. Y.	Mon. Con. in North-
		ampton, Ms.
Vaill, Rev. Joseph,	Brimfield, Ms.	Lucy Bishop, decess-
		ed.
*Van Rensselaer, Philip S.,	Albany, N. Y.	
Van Rensselaer, Stephen, Jr.	Albany, N. Y.	S. Van Rensselaer,
Van Zandtford, Rev. Staats,	Bellville, N. J.	Association.
Vose, Thomas,	Boston, Ms.	
Walker, Rev. Charles,	East Rutland, Vt.	Ladies' Association.
Wallace, William,	Newark, N. J.	
Ware, Rev. Samuel,	Ware, Ms.	Avails of miss. field.
Warner, Rev. Aaron,	Medford, Ms.	Ladies' Association.
Washburn, Rev. Royal,	Amherst, Ms.	Gent. As. in 1st Par.
Waterbury, Rev. Jared B.,	Hatfield, Ms.	Ladies' Association.
Welles, Rev. Elijah D.	Oxford, N. Y.	Monthly Concert.
Weston, Rev. Isaac,	Booth Bay, Me.	Monthly Concert.
Wheeler, Rev. John,	Windsor, Vt.	Gent. and La. Asso.
Whipple, Charles,	Newburyport, Ms.	
White, Rev. Charles,	Thetford, Vt.	Ladies' Char. So.
Wickham, Rev. J. D.	New Rochelle, N.Y.	Association.
*Williams, Rev. Samuel P.,	Newburyport, Ms.	Ladies' Association.
Williams, Rev. Solomon,	Northampton, Ms.	Avails of miss. field.
Williams, William,	Utica, N. Y.	
Williston, Rev. David H.	Tunbridge, Vt.	
Wisner, Rev. Benjamin B.,	Boston, Ms.	S. T. Armstrong.
*Woodbridge, Jahleel,	South Hadley, Ms.	
Woodbridge, Rev. John, D. D.	Hadley, Ms.	N. Coolidge.
Woodbury, Rev. Benjamin,	Falmouth, Ms.	Gent. and La. Asso.
Woolsey, William W.,	New York city.	
Worcester, Rev. Leonard,	Peacham, Vt.	Av. of miss. field.
Wooster, Rev. Benjamin,	Fairfield, Vt.	Gent. and La. Asso.

EIGHTEENTH ANNUAL MEETING
OF THE
AMERICAN BOARD OF COMMISSIONERS
FOR
FOREIGN MISSIONS.

THE EIGHTEENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the lecture room of the Presbyterian church in Pearl street, in the city of New York, on the 10th, 11th, 12th, 13th, and 15th days of October, 1827.

Members present.

HON. EGBERT BENSON, LL. D.	REV. JOSHUA BATES, D. D.
JOSEPH NOURSE, Esq.	JOHN NITCHIE, Esq.
HON. JOHN HOOKER,	REV. THOMAS DE WITT,
HON. STEPHEN VAN RENSSELAER,	REV. WILLIAM MC MURRAY, D. D.
LL. D.	REV. JOHN CODMAN, D. D.
HON. JOHN COTTON SMITH, LL. D.	JEREMIAH EVARTS, Esq.
REV. DAVID PORTER, D. D.	WILLIAM MAXWELL, Esq.
REV. ALEXANDER PROUDFIT, D. D.	REV. GARDINER SPRING, D. D.
REV. SAMUEL MILLER, D. D.	EDWARD A. NEWTON, Esq.
HON. JONAS PLATT, LL. D.	REV. NATHAN S. S. BEMAN,
REV. CALVIN CHAPIN, D. D.	REV. WARREN FAY,
REV. JEREMIAH DAY, D. D. LL. D.	ELEAZAR LORD, Esq.
REV. THOMAS MCAULEY, D. D.	REV. JOHN LUDLOW, D. D.
REV. LYMAN BEECHER, D. D.	HON. LEWIS STRONG.
HON. WILLIAM REED,	

Honorary Members present.

The following Honorary Members were present: viz. Rev. JAMES M. MATHEWS, D. D., Rev. WILLIAM PHILLIPS, D. D., Rev. SAMUEL H. COX, Rev. JOSEPH MCELROY, Rev. WALTER MONTEITH, Rev. CYRUS MASON, Rev. HENRY G. LUDLOW, Rev. JOSEPH SANFORD, Rev. JOHN BEATTIE, Rev. J. D. WICKHAM, Rev. ERASTUS SCRANTON, Rev. ORRIN FOWLER, Rev. STEPHEN MASON, Rev. J. B. WATERBURY, Rev. PHILIP C. HAY, Rev.

JOSHUA T. RUSSELL, REV. NICHOLAS PATTERSON, and MESSRS. ARTHUR TAPPAN, MOSES ALLEN, KNOWLES TAYLOR, WILLIAM A. HALLOCK, GERARD HALLOCK, ZECHARIAH LEWIS, ORRIN DAY, JOSIAH BISSELL, JR. EVERARD PECK, and SOLOMON ALLEN.*

Religious Services.

The meeting was opened with prayer, on the 10th, at 10 o'clock, A. M. by Dr. MILLER, and on the succeeding days, by Drs. McMURRAY, DAY, PROUDFIT, and Rev. Mr. DE WITT; and was closed, late on the evening of the 15th, with prayer by Dr. SPRING.

As neither of the preachers appointed for the present year had arrived,† at the commencement of the meeting, Mr. NEWTON, and Drs. BATES, and SPRING were requested to consider what arrangements should be made, in case neither of those preachers arrived before 7 o'clock in the evening. Upon report of this Committee, President BATES was requested to hold himself in readiness to deliver a sermon, if necessary.

On the evening of Wednesday, public worship was attended in Wall-st. church, and President BATES preached from Eph. i, 3.

On Thursday morning, Dr. SPRING, and MESSRS. PLATT and LORD were appointed a committee to consider on the expediency of requesting Dr. BEECHER to deliver a sermon on Friday evening, pursuant to his appointment last year.

In the afternoon, this committee reported in favour of Dr. BEECHER's being requested to deliver his sermon: whereupon it was resolved, that divine service be attended for that purpose on Friday at 4 P. M.

In the evening, a public meeting was attended in the Brick Presbyterian church, when parts of the Report of the Prudential Committee were read by the Corresponding Secretary, and addresses were delivered by the Rev. JONAS KING, late missionary of the Board in Syria, and by WILLIAM MAXWELL, Esq. of the city of New York.

At 4 o'clock on Friday afternoon, divine service was attended in Market-st. church, and a sermon was preached by Dr. BEECHER, from Luke xi. 21, 22.

During the morning session on Saturday, a very important and interesting subject being presented to the consideration of the Board, the peculiar propriety of special union in prayer for divine direction was suggested by Mr. NEWTON: whereupon the Board united in prayer, Dr. McAULEY leading in the service.

On Saturday evening, a meeting was held for prayer, Dr. DAY presiding on the occasion.

* It is possible that the names of some of the Honorary Members present may have been omitted in the above list, though inquiries were made at the time to ascertain them.

† Dr. Beecher, the first preacher for the occasion, several members of the Prudential Committee, and the Treasurer, were unexpectedly detained at New London, by a storm which rendered it unsafe for steam-boats to navigate the sound. They arrived early on the second day of the meeting.

On Monday at a quarter past 4 P. M., the Board united with numerous professed disciples of the Lord Jesus, in Murray-street church, in commemorating the Lord's Supper. Drs. McAULEY, PROUDFIT, and BEECHER, and Rev. Mr. SNODGRASS presided.

Treasurer's Accounts.

The Treasurer's accounts, as examined and certified by the Auditor, were exhibited and accepted. The Receipts and Expenditures, during the past year, were as follows:

RECEIPTS.	
Donations, - - - - -	\$82,435 25
Legacies, - - - - -	4,088 03
Income of permanent Fund, deducting interest paid on money borrowed, - - - - -	1,818 61
	<hr/>
	88,341 89
Balance on hand Sept. 1, 1826, - - - - -	575 31
	<hr/>
	88,917 20
Balance for which the Board is in debt, carried to new account, Sept. 1, 1827, - - - - -	15,513 10
	<hr/>
	\$104,430 30

EXPENDITURES.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were, - -	\$102,498 31
Debts of the United Foreign Missionary Society, - - -	931 99
Appropriated to meet apprehended losses on stock in the Eagle Bank, New Haven, - - - - -	1,000 00
	<hr/>
Amount of payments from the Treasury, - - - - -	\$104,430 30

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past, viz.

To the Permanent Fund for the Corresponding Sec. viz.

From an individual, - - - - -	\$88 50
For profits of the Missionary Herald, received during the year, - - - - -	3,596 47
Interest, in part, on this fund, - - - - -	56 97
	<hr/>
	3,741 94

To the Permanent Fund for Treasurer, viz.

From individuals, - - - - -	185 50
Interest on this fund, - - - - -	49 20
	<hr/>
	234 70
	<hr/>
	\$3,976 64

For the printing establishment for Western Asia, - - - - - 621 42

The payments on account of the expenses for the printing establishment for Western Asia, within the year past, have amounted to, 1,413 77

Appointment of Committees.

Messrs. VAN RENSSELAER, HOOKER, and NOURSE, Dr. MILLER, and President DAY, were appointed a committee to consider the expediency of adding to the members of the Board.

MR. NEWTON, Rev. MR. FAY, MR. NITCHIE, Dr. LUDLOW, and MR. BISSELL were appointed a committee to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board: and also to consider the extraordinary duties which are devolved upon the Christians of the present day, with reference to missions among the heathen.

MESSRS. LORD, A. TAPPAN, PLATT, STRONG, BISSELL, EVARTS, REED, HOOKER, and Dr. MATHEWS were appointed a committee to report such a plan as may appear to them most eligible for augmenting the funds of the Board, so as to justify the establishment of new missions, and the extension of its existing engagements; and with a view to some measures being immediately adopted for the above purpose in the city of New York.

The Prudential Committee having communicated to the Board a formal complaint, which they had made to the Secretary of the Navy, with regard to the conduct of Lieut. PERCIVAL at one of the Sandwich Islands, Messrs. VAN RENSSELAER, and PLATT, and Dr. CODMAN were appointed a committee to examine and report upon the same.

MESSRS. EVARTS, REED, and LORD, and Drs. PROUDFIT, and PORTER were appointed a committee to consider the expediency of establishing a fund, the income of which shall be applied to the support of infirm, or superannuated missionaries, widows of missionaries, and children of missionaries, either left orphans, or sent to this country for their education.

MESSRS. NEWTON, STRONG, and EVARTS, and Drs. MILLER, and BATES, were appointed a committee to consider the expediency of rescinding the resolution passed the last year, authorizing the Prudential Committee to print their Report before the annual meeting of the Board.

MR. EVARTS, Dr. McAULEY, and Dr. BEECHER were appointed a committee to consider the expediency of consenting to such a union of the Missionary Society of the Synod of South Carolina and Georgia with the Board, as shall place the mission among the Chickasaws under the direction of the Board.

Dr. MATHEWS, Mr. REED, Rev. Mr. DE WITT, and Drs. CHAPIN, and SPRING were appointed a committee to consider the expediency of holding a special, or stated meeting of the Board in the city of New York, or of advising the holding of some other public meeting with reference to the cause of foreign missions, in the same week in the month of May, during which the public anniversaries are now held.

Drs. MILLER, Mc AULEY, CODMAN, and DAY, and Messrs. EVARTS, NEWTON, and NOURSE were appointed a committee to recommend a place for holding the next annual meeting.

Drs. BATES, PROUDFIT, and DAY, and Messrs. EVARTS, and STRONG were appointed a committee to report a time for holding the next annual meeting, and also to nominate a preacher for that occasion.

Reports of Committees and Resolutions.

On Election of Members.—The committee appointed to consider the expediency of adding to the members of the Board, reported;—"That, in their

opinion, no addition will be useful at the present time. They however recommend an election to fill the vacancy made by the lamented death of the late Hon. WILLIAM PHILLIPS:" Whereupon JOHN TAPPAN, Esq. of Boston, Mass. was unanimously elected, by ballot, a member of the Board.

Duties of Members of the Board.—The committee appointed to consider the duties of the members of the Board, with respect to visiting Auxiliary Societies, and otherwise promoting the interests of the Board, reported as follows:—

"That, as far as has come to their knowledge, it is the opinion of the friends of missions generally, and decidedly the opinion of your committee, that the plan now in operation, of keeping alive the missionary spirit in this country and supplying the Treasury of the Board through the instrumentality of Associations and Auxiliary Societies, is the most simple, effective, and desirable, that has been devised for this purpose; that all previous measures have been abandoned as unsatisfactory, and could not easily be reverted to, even were they desirable; and that the most serious ill consequences are to be apprehended, should the favor of the community towards the Auxiliary Societies be lost, or in any great degree diminished.

"It is the common belief, that this Board has become pledged to its Auxiliaries to send them a Deputation of persons to be present at their anniversary meetings, with the view of encouraging and stimulating to continued exertions, and of communicating such useful and interesting intelligence in respect to the missionary enterprise, as is always received with satisfaction, and commonly with advantage.

"The persons, in time past, who have been deputed for this purpose, when Auxiliaries were few in number and confined within narrow limits, were missionaries returned from foreign stations, members of the Prudential Committee, and members of the Board.

"It is understood, that persons of the first description (missionaries) will always be employed for this object, when obtainable; that the pressing and increasing employment of the Prudential Committee renders it wholly impossible that much of their time can be spared for the purpose; and that it remains, therefore, for the members of the Board to assume this important duty, which, in the opinion of your committee, they should assume, and discharge with punctuality and care.

"It will of course be expected of the Prudential Committee, that they make those requisitions upon the members as generally, and appoint them to places of meeting as near to their residences, and otherwise study their convenience, as circumstances will allow.

"It is supposed that there are at present about *sixty* Auxiliary Societies in connexion with this Board, and that there are members in the vicinity of each Society, who may conveniently attend.

"Your committee are not prepared to suggest any other specific mode, by which members may advance the common interests of the Board.

“With regard to the other part of the work assigned, which was to consider the extraordinary duties that are devolved upon the Christians of the present day, with reference to missions among the heathen:—your committee state it as their unwavering conviction, that the standard of Christian benevolence is far too low among all classes of the Christian community; and that the rich especially have, with some honorable exceptions, fallen in their contributions far below what the claims of the Great Head of the church and the wants of a perishing world demand; and that some efficient measures should be taken to increase the charities of the Christian public, and the funds of the Board. Your committee think it not advisable, however, to attempt to recommend any specific measures on this subject, but that the Board refer it to the deliberation and active measures of the Prudential Committee.”

The above report was accepted and approved, and the following resolutions were adopted by the Board:—

Resolved, That it shall be the duty of the members of the Board to attend the anniversary meetings of Auxiliary Societies, when required by the Prudential Committee, as a Deputation from this Board; and that the travelling expenses of such members, in going to and returning from the places of meeting, be paid out of the Treasury of the Board.

Resolved, That the Prudential Committee be authorized and requested to take such measures as they may think proper, to engage the active exertions of the Honorary Members of the Board, and of such other Clergymen and Laymen as they may consider disposed and qualified to promote the interests of the Board, either at the meetings of Auxiliaries, or on any other occasions.

Augmentation of Funds.—The Committee appointed to report a plan for augmenting the funds of the Board, made a report: whereupon,

Resolved, 1. That in view of the great success, which has attended the measures employed for the propagation of the Gospel among the heathen, and of the indications of divine providence favorable to a more extended and universal application of these means, and in view of the growing conviction respecting the obligation of Christians to cause the Gospel to be preached and disseminated throughout the world; it appears proper that special appeals for liberal contributions to this object should be made to those who possess wealth, or who, by the prosperity of their business, are enabled to do much in its behalf.

Resolved, 2. That the existing operations, engagements, and prospects of the Board give occasion for a loud and urgent call upon its patrons and friends for more enlarged liberality, than at any former period; and that it is exceedingly desirable that so large an amount of funds should be obtained, as shall not only justify a great extension of its operations, but likewise give such an impulse to the public mind and to the faith and hopes of the church, as shall essentially promote the progress of the cause, and the fulfilment of the divine predictions and promises.

Whereas the Prudential Committee have received pressing applications, within a few months past, from liberal individuals at a distance, proposing that a plan should be adopted, by which the resources of the Board, as was hoped, might be suddenly and greatly increased; and whereas similar applications have been made to the Board, during the present session, in behalf of the same individuals and others of like spirit, by which it appears that there is in the Christian community a disposition to meet the exigencies of the church and the world, by coming spontaneously with large offerings of money to aid in sending the Gospel to heathen nations;—Therefore,

Resolved, 3. That as there is an urgent call for a great extension of missionary effort, the Board thankfully acknowledges and warmly approves of such a generous consecration of property as is proposed; and that such representations be made, by the Prudential Committee and other members of the Board, to the religious public, and especially to the more wealthy and prosperous of its patrons, as shall bring the claims of a perishing world before them.

Resolved, 4. That whenever subscriptions shall be made, in conformity to the last resolution, the Board would recommend that the money should pass through the channel of an Association, or Auxiliary Society, wherever such Associations or Auxiliaries have been formed; or at least, that the matter be so conducted, that the Associations, or Auxiliaries shall not be weakened by this extraordinary effort.

Resolved, 5. That with the view of carrying into effect the measures contemplated in the preceding resolutions, it be recommended to the members of the Board and the Honorary Members to charge themselves with the duty of commending the same to the individual Associations and the religious public generally, in or near whose sphere of operations they may respectively reside, and at such time and in such manner, as their own convenience or the Prudential Committee may suggest.

Whereas it is understood, that a meeting of gentlemen friendly to this object is proposed to be held in this city on the evening of the 15th, at which suitable statements will be made, and that a subscription in pursuance of the above plan will be proposed; therefore,

Resolved, 6. That the members of the Board will feel it their duty to attend the same.

On the conduct of Lieut. Percival.—The committee appointed to consider the complaint addressed by the Prudential Committee to the Secretary of the Navy, reported: whereupon it was

Resolved unanimously, That the Board feel, with deep sensibility and regret, the reported outrages and misconduct of Lieutenant Percival of the Navy of the United States toward the missionaries of the Board at the island of Oahu, and the interesting natives of that island, and that this Board fully approve of the representation which has been made on that painful subject by the Prudential Committee to the Secretary of the Navy of the United States: and that the Recording Secretary transmit a copy of this resolution to the Secretary of the Navy.

Mission to Africa.—Contemplating the miserable and degraded moral condition of our fellow men in Africa, and reflecting upon the causes which have conspired in this quarter of the world to render that condition yet more miserable;—

Resolved, That it seems to be the obvious duty of the Board, as almoners of the public charity, to take immediate and decisive measures for communicating that relief, which the light of the blessed Gospel will afford.

Resolved, That the Prudential Committee be enjoined forthwith to take such steps as to them shall appear sufficient for the establishment of a missionary station on some part of the continent of Africa.

Resolved, That we rely upon Almighty God for a blessing upon this undertaking; and upon the Christian sympathy of our fellow citizens for means to enable us to carry this important object into full effect.

Fund for Widows of Missionaries, &c.—The committee on the subject of establishing a fund for the support of infirm or superannuated missionaries, &c. were discharged from the consideration of the subject, and it was referred to the Prudential Committee to report upon it at the next meeting of the Board.

A Standing Rule respecting the Sacrament of Lord's Supper.—It was made a standing rule of the Board, that the Sacrament of the Lord's Supper be administered at its Annual Meeting.

Certificates of Membership.—The certificates of membership, with respect to those who have been and shall hereafter be elected, are to be signed by the President and the Recording Secretary of the Board.

The Annual Report.—The committee to whom was referred, for consideration, the vote respecting the Annual Report passed at the last session of the Board, presented their Report, which was as follows:—

“That the said vote of the last session appearing objectionable in principle to many of the members, and not to have been found useful in practice in the estimation of others, it is the opinion of this committee, that the same should be rescinded.

“The only satisfactory mode of procedure in respect to the Report of the Prudential Committee, which suggests itself at present to the minds of your committee, is to request the Prudential Committee to present it for consideration, annually, in such form as that the parts relating to the several missions respectively, and the other prominent objects which shall be embraced by it, may be submitted to committees of this Board, to be reported on; by the adoption of which course it is hoped that the whole subject of it will be fully examined, to the satisfaction of this Board, and of its friends who take an interest in its affairs.”—It was therefore,

Resolved, That the Prudential Committee be requested, until otherwise ordered by this Board, to prepare their Annual Report in such form, that the different leading parts of it may be referred to different committees, and thus the whole Report be brought under the distinct consideration of the Board, previous to its publication.

Resolved, That the Prudential Committee cause to be printed, in connexion with their Annual Report, the Treasurer's Accounts, and such other documents as they shall judge proper to be included in that publication.

On the union of the Missionary Society of South Carolina and Georgia with the Board.—The committee on the subject of consenting to a union with the Missionary Society of the Synod of South Carolina and Georgia, made a report: whereupon it was

Resolved, That the Prudential Committee be authorized to consent to any arrangement, which they shall deem proper, with the Missionary Society of South Carolina and Georgia, by which the Chickasaw mission, now under the care of the Society above named, shall be received under the care of the Board.

Resolutions of Thanks.—Mr. HOOKER and Dr. McMURRAY were appointed a committee to present the thanks of the Board to President BATES for his sermon, and to request a copy for publication.

Mr. LORD, and Rev. Messrs. COX and BEMAN were appointed a committee to present the thanks of the Board to Dr. BEECHER for his sermon, and to request a copy for publication.

The thanks of the Board were presented to the Rev. AUSTIN DICKINSON for the gratuitous copies of the Rev. Dr. GRIFFIN's sermon preached before the Board last year, which had been published in the *National Preacher*, and for his having generously reimbursed the expenses of the edition of the same sermon printed by the Board.

The thanks of the Board were presented to the Trustees of the Presbyterian church in Pearl-street for the convenient accommodations afforded to its sessions, by the use of their lecture-room.

Recommendation to the Auxiliary of New York and Brooklyn.—The committee, to whom it was referred to consider and report upon the expediency of holding a special, or stated meeting of the Board in the city of New York, &c., reported:

“That after a deliberate examination of the question submitted to them, they are of opinion, that it would not be advisable at present to resolve on holding either stated, or special meetings of the Board, as such, in the city of New-York, at the season contemplated. But as they deem it of great importance that public attention should then be called to the cause of foreign missions, in such manner as to create or increase a general interest in their behalf; the following resolutions are submitted:—

“1. That it be recommended to the Auxiliary Foreign Missionary Society of New-York and Brooklyn to hold their anniversary on such day or evening of the week above named, as to them shall seem most advisable.

“2. That it be considered the special duty of the members of the Board resident in or near the city of New-York, to attend; and also of the Prudential Committee to attend themselves if practicable, and if not to send a Deputation; and thus give their united aid to render the occasion instru-

mental in awakening a more general interest and activity in behalf of foreign missions." The above report was accepted and approved.

The next Annual Meeting.—The committee appointed to recommend a place for the annual meeting, reported:

"That, after mature deliberation on the subject referred to them, they would respectfully recommend the next annual meeting to be held in the city of Philadelphia." This report was accepted and approved.

The time fixed for the Meeting is the *first Wednesday of October*, 1828, at 10 o'clock in the morning, and the members of the Board residing in the city of Philadelphia were requested to make the necessary arrangements.

The Rev. JOHN H. RICE, D. D. of Virginia, was appointed to preach at the next Annual Meeting, and the Rev. ARCHIBALD ALEXANDER, D. D. Professor in the Theological Seminary in Princeton, N. J. was appointed second preacher.

In future the printed minutes of the Board are to be deemed sufficient notice to the members of the time and place of holding the Annual Meeting.

Officers for the Year.

HON. JOHN COTTON SMITH, LL. D. *President;*

HON. STEPHEN VAN RENSSELAER, LL. D. *Vice President;*

REV. CALVIN CHAPIN, D. D. *Recording Secretary;*

HON. WILLIAM REED,

REV. LEONARD WOODS, D. D.

JEREMIAH EVARTS, Esq.

HON. SAMUEL HUBBARD, LL. D.

REV. WARREN FAY,

JEREMIAH EVARTS, Esq. *Corresponding Secretary;*

REV. RUFUS ANDERSON, *Assistant Secretary;*

HENRY HILL, Esq. *Treasurer;*

WILLIAM ROPES, Esq. *Auditor.*

} *Prudential Committee;*

CHESTER ADAMS, Esq. declined a re-election to the office of Auditor, and the thanks of the Board were voted to him for his gratuitous and faithful services in that office.

REPORT
OF THE
PRUDENTIAL COMMITTEE.

MR. PRESIDENT,

In compliance with a resolution of the Board, adopted at the last annual meeting, the present Report is distributed to the members, in a printed form. For various reasons, which have been heretofore assigned, it is deemed best that the information thus embodied, should be comprised within moderate limits. Whenever it shall be necessary to introduce general principles, they will be discussed but briefly, or reference will be made to other documents.

The committee are called to mention the death of the late lieutenant governor PHILLIPS, a venerable member of this Board, and the tried and steady friend of all evangelical institutions. From the formation of the Boston Auxiliary Foreign Mission Society, more than fifteen years ago, he had been its President; and, through that channel, as well as in various other ways, a liberal contributor to the support of missions among the heathen. As the last testimony of his regard, he bequeathed a legacy of *five thousand dollars* to the Board.

For a long series of years, it is computed that his religious charities amounted to a sum between \$8,000 and \$11,000 annually. By this continued liberality, he justly ranks among the foremost of those, who, in consequence of their pecuniary benefactions, have been distinguished for promoting the best interests of the American churches, and of the world, so far as the influence of these churches is concerned. His example, in common with that of the founders of the Theological Seminary in Ando-

ver, has attracted general attention, by reason of the large amount contributed to religious objects; for it is questionable, whether larger sums, even in Great Britain, which is by far the most liberal country in the world, have been given by the same number of individuals, at any time within the last half century, for the promotion of designs truly evangelical. Though distinguished in this manner, the full extent of his charities was not known. He was decidedly averse to every thing like ostentation in his gifts. It was apparent that he acted, in the distribution of his property, for the benefit of his fellow men, under the steady and controlling influence of religious principle. Few remain who are possessed of equal ability to cherish every good institution; but it is cause of lively gratitude to God, that the number is continually increasing of those, who, in more moderate circumstances, devote generous sums to the service of their Lord, and who hold all their substance to be disposed of, with a conscientious reference to his will.

As the number of missionary stations under the care of the Board, among the aborigines of this continent, was much increased by the union with the United Foreign Missionary Society; and as the chronological arrangement formerly adopted will be found inconvenient; it is deemed best, that the account of the mission in Western Asia should immediately follow that of Bombay and Ceylon; that the mission at the Sandwich Islands should come next in order; and that our evangelical exertions, for the benefit of the American Indians, should be classed together.

I. BOMBAY.

This mission was commenced by the arrival of Messrs. Hall and Nott, in the autumn of 1812. The number of missionaries was gradually augmented, till three stations were occupied for a series of years; viz. in the native town of Bombay, at Mahim, and at Tannah. But such have been the inroads of sickness and death upon the laborers in that field, that it has not been practicable of late to retain possession of the two last named stations. They can doubtless be resumed, whenever the strength of the mission will permit; and, in the mean time, they furnish favorable opportunities for occasional labor.

In a supplemental paragraph of the last Report, the death of the Rev. Gordon Hall was mentioned, and a brief outline was given of his character. Scarcely any single event of the kind has produced a deeper impression upon the religious public, than the removal of that distinguished missionary. The residents at this important station, so severely bereaved, are at present

Rev. Allen Graves, *Missionary*.

Mrs. Graves.

Mr. James Garrett, *Printer*.

Mrs. Garrett.

At the last annual meeting of the Board, a hope was expressed by the Committee, that additional laborers might embark for Bombay, in the course of a few weeks. The Rev. Cyrus Stone was anxiously desirous to join the mission, as speedily as possible; but the first attempts to obtain others to be associated with him were not successful. Application was made to Mr. Bardwell, whose health had been restored by a residence of five years in his native land, to enter again upon a course of labor among the heathen, at a place whose importance he well knew, and from which he had reluctantly been obliged to retire. His acquaintance with the state of things at Bombay, his knowledge of the language there prevalent, and his experience, gave him great and manifest advantages over all other persons, and pleaded strongly that he should be released from his pastoral connexion, and give himself anew to this great work. Even if it were expedient, on the ground of an apprehended relapse of his former disease, that he should enter into an engagement for two or three years only, the good to be accomplished by such a measure might counter-balance every opposing consideration. These reasons appeared very weighty to the mind of Mr. Bardwell; and he entertained the proposition with great seriousness and candor. With his consent and the consent of his people, resort was had to a large ecclesiastical council for advice. Before this body a full representation of the case was made. The council, after considerable hesitation, advised that Mr. Bardwell should not comply with the invitation of the committee. It is understood that the decision turned upon the probable effect of a tropical climate on Mr. Bardwell's health; and that much reliance was placed upon the opinion of a venerable physician, a lay-member of the council, who thought the severe recurrence of the liver

complaint so probable, as materially to lessen, if it did not entirely destroy, the prospect of usefulness.

This case has been stated with the more particularity, as the committee have come to the deliberate conclusion, that it is lawful, in certain cases, for ministers to leave their people, and go forth to the heathen. This should always be done for weighty reasons; and in a regular and solemn manner; and with as tender a regard to the feelings of the churches interested, as shall be consistent with the claims of the cause of Christ at large. But the cases may hereafter not be unfrequent, in which ministers should cheerfully break off their local attachments, for the sake of preaching Christ where his name has not been known; and in which their people should cheerfully give the parting benediction, rejoicing in the opportunity of making a personal sacrifice, with a view to promote the salvation of the heathen. All this is required by the spirit of the Gospel; and Christians will not have arrived at the proper standard of self-denial, till they are ready to see what their duty is, and then resolutely to perform it.

After the necessary delay, occasioned by efforts to obtain a suitable associate for Mr. Stone, no favorable opportunity of proceeding to India occurred till the early part of last summer. The intervening months were spent in adding to his stock of medical knowledge. For this purpose he availed himself of the privilege offered him by gentlemen of the faculty in New York, of attending a third course of medical lectures; the other courses having been attended at Dartmouth college and at Boston,—all of them gratuitous.

The Rev. David O. Allen, late a member of the senior class in the Theological Seminary in Andover, was ordained as a missionary, at Westminster, Mass. on the 21st of May, and embarked with Mr. Stone, at Boston, for Calcutta, in the ship Emerald, on the 5th of June. It is hoped they may arrive at Bombay before the close of the present autumn. Messrs. Stone and Allen were accompanied by their wives, and by Miss Cynthia Farrar, who was appointed to the special service of laboring to promote the education of native females in India. Such progress has been made in this important work, under the direction of English ladies in Bengal, and so prosperous a beginning has been witness-

ed at Bombay, as to afford great encouragement to perseverance in a branch of labor so auspiciously commenced.

Mrs. Nichols and Mrs. Frost have removed from Bombay to Ceylon, in the course of the past year; the former having been married to Mr. Knight, missionary at Nellore, from the Church Missionary Society, and the latter to Mr. Woodward, American missionary in the district of Jaffna. Mrs. Hall remains in this country, being doubtful as the course of duty, in consequence of the extremely delicate health of her only surviving child.

One important event transpired before the death of Mr. Hall, which was not fully known to the committee, when the last Report was prepared. It was the formation of the *Bombay Missionary Union*, an association of missionaries sent forth by different societies, and occupying different stations in that part of India. The members were united on the basis of the distinguishing doctrines of the Reformation, and for their common benefit. At the time of this organization, missionaries of the London Missionary Society, the Church Missionary Society, the Scottish Missionary Society, and of this Board, were present. It is peculiarly grateful to see the representatives of the friends of Christ, from Europe and America, meeting in the populous regions of Asia, and there conferring in regard to the best measures for enlightening and converting the nations. It is pleasing to witness their united labors, while agreeing in the fundamental truths of the Gospel, and not suffering smaller differences of opinion to diminish their mutual respect and affection, or impede their efforts for the church universal.

In accordance with these general principles of brotherly union, Messrs. Fyvie and Massie, from the London Missionary Society, opened a correspondence with the American missionaries, on the expediency of that society's commencing a mission at Bombay. The proposal was received with the greatest cordiality, and assurances were given of affectionate cooperation.

PREACHING. The public promulgation of the Gospel has been continued, so far as the number of the missionaries, and their various avocations, permitted. Before the death of Mr. Hall, the ordinary practice was, for two missionaries to go out, every afternoon. to proclaim the message of salvation to such com-

panies of natives, as they could collect. Since Mr. Graves has been the only ordained missionary, and has been occupied with the numerous cares of the mission, while possessing but very slender health, it is obvious that his labors of this sort must have been very much circumscribed.

The weekly service in the chapel, on Sabbath morning, is attended by a small number of natives. The subsequent service with the schools, assembled in the chapel for that purpose, must be much more important.

The articles formed and introduced for organizing a congregation of natives have been signed by twelve males, most of whom have families. One man has invited the missionaries to hold a weekly meeting at his house, which they are happy to do. He is desirous of gaining Christian knowledge, and has offered himself for baptism; but it is deemed best to wait for further developement of character.

Of the three individuals from the continent, who were baptized at Bombay, in November 1825, having accompanied the English missionaries thither for that purpose, two soon after relapsed into idolatry. The examination which they sustained, and the professions which they made, were very satisfactory, and appear to have constrained all the missionaries then assembled to form a charitable opinion concerning them. The temptation which prevailed was a desire to be reconciled to their relatives, by whom they had been renounced, as a consequence of their embracing Christianity.

Notwithstanding the various discouraging circumstances, the Gospel even here gains some attention, and exerts some influence, which, considered as a beginning, and in connexion with the divine promises, should urge to perseverance. During Mr. Hall's last tour, he repeatedly was heard with attention. This was the case at Kulyan, where he was formerly opposed and reviled; and, at another place, the chief men of the village met together under a tree, and listened with great respect.

TRANSLATIONS AND PRINTING. The New Testament was first published, as a whole, just before the death of Mr. Hall, in March 1826. Before the close of August, a new edition was called for; and there was a prospect that it would speedily be published under the auspices of the British and Foreign Bible Society. In

anticipation of this patronage, a new fount of types had been ordered from Calcutta. The Gospels, and other portions of the New Testament, were distributed separately, as in former years. Of the Old Testament, Genesis was kept in circulation; and Exodus and Psalms were in the hands of the translator, in the autumn of 1825. It was hoped that the missionaries of the Scottish Missionary Society would undertake the translation of the Old Testament; but they did not as yet feel competently acquainted with the vernacular language.

Between Jan. 1, and Aug. 24, 1826, the following works had been printed for the mission: viz.

<i>In Mahratta</i> , a sermon by Mr. Graves,		
foolscap 8vo. 24 pages,	<i>copies,</i>	2,000
Catechism, 3d. ed. " 16 pages,	"	10,000
Spelling book, containing alphabet, combinations, and easy reading lessons, 32 pages,		6,000
First 16 pages of the same,		4,000
		<hr/>
		22,000

For other societies:

Sermon on the Mount, - - - -	2,000
Other discourses of Christ, - - - -	2,000
Parables of Christ, - - - -	2,000

In English, several small pamphlets.

In the press, on account of the mission, a separate edition of Luke's Gospel, 3,000 copies, and numerical tables, in Mahratta, 5,000 copies.

The demand for printed books is rapidly increasing, and those of a religious character are received by vast numbers.

A new press, of the kind called *Columbian*, had been procured from England, and was deemed a valuable acquisition to the printing establishment.

DISTRIBUTION OF BOOKS. Mr. Hall took with him, on commencing his last tour, 5,000 copies of portions of Scripture, and tracts, all of which, except about 200, he had distributed before he was seized with the fatal malady. Several natives have been employed in the distribution of books, who are in a good degree faithful, and who not only read the tracts occasionally to those who are unable to read themselves, but sometimes speak,

with more or less propriety, on the subjects thus brought before the mind.

When natives were baptized, in the fall of 1825, much opposition was excited, and many false stories were circulated. This occasion was taken by the missionaries to publish and distribute a small tract, giving a true account of the transaction, and inviting others to embrace and profess the Gospel. It is easy to see from this specimen, that, when converts shall be numerous, there will be much inquiry; and this inquiry will lead to the rapid diffusion of knowledge.

SCHOOLS. The impracticability of keeping up an efficient superintendence of the schools, till the mission should be strengthened, made it necessary to decline pressing invitations to commence new schools; and, in some cases, it became necessary to discontinue old ones. At the date of the last joint letter, there were 24 schools for boys. The number of pupils is not stated; but, judging from previous accounts, it must have been about 1,300.

The boarding school for the children of Europeans had been necessarily suspended, but will be resumed, it is hoped, on the arrival of the reinforcement.

In one branch of missionary labor; namely, the education of females; a very material advance had been made. A separate school for girls was established in February 1826; and, within less than five months, the number of schools of this kind had increased to ten, containing 204 pupils. These schools are more expensive than those for boys; but the object is of great importance, and abundantly worth more than it will cost. If the condition of females throughout India can be raised, and their intellectual powers cultivated, one of the strongest chains of custom will have been broken.

At an early period of the American mission, donations, amounting to about \$220, were received from English gentlemen in Bombay, for the special purpose of promoting native free schools. In 1824, application was made, in behalf of this object, to distinguished individuals, from whom it received a kind patronage. The Governor contributed \$130, and among the subscribers were members of the council, the chief justice, the chief secretary, chaplains, military officers, and eminent merchants.

The amount thus collected was about \$1,560. It should be remembered, that there are many similar objects, having respect to the melioration of the native population of India, to which gentlemen of liberal minds, resident on the spot, are in the habit of contributing.

A regular association for the support of free schools, among the natives of Bombay and the vicinity, was formed in 1825, in direct aid, as it would seem, of the American mission, and after the model adopted in this country. Its first contribution was more than \$100; and about \$130 were received from other sources. When the schools for female children were commenced, a collection of more than \$300 was made for their support. These facts are mentioned to show the impression made upon the minds of intelligent persons in India, who have the means of knowing the tendency and the effect of missionary labors.

A new proof of the favorable regards of the government toward this mission was experienced last year. The missionaries requested the privilege of erecting small school-houses, in the style of the country, upon five unoccupied public lots, in different parts of the town of Bombay. Four of these were granted, on the condition that, should the lots be hereafter needed by government, they might be resumed, by paying to the mission the value of the buildings, to be fixed by appraisers. The fifth lot was required for a contemplated public road.

II. CEYLON.

The communications from this mission, during the year past, have been less copious than heretofore. The latest intelligence is contained in a letter from Mr. Meigs, dated Nov. 15, 1826. At that time, there were encouraging appearances of a revival of religion, at all the stations. From the joint letter, written in the preceding August, it appears, that no additions had been made to the church. Three, who had been under ecclesiastical censure, were restored, and one was excommunicated. The various operations of the mission were proceeding without any material change, and under favorable auspices.

TILLIPALLY.

Commenced in 1816.

Nine miles north by east from Jaffnapatam.

Rev. Henry Woodward, *Missionary*.

Mrs. Woodward.

M. Tumban, *Teacher of English*.Jordan Lodge, } *Native Assistants*.

Leonard Woods, }

Charles Hodge, *Native Superintendent of Schools*.

The Committee were not able, in the last Report, to assign all the reasons, which induced the missionaries to concentrate, at this station, the three boarding schools of Tillipally, Panditeripo, and Manepy. A letter, which had been long on its way, has since been received, and mentions these reasons particularly. Beside leaving some members of the mission more at liberty to prosecute the great work of preaching, which was presumed to be one consideration, the new arrangement was thought likely to lessen the expense, and to afford opportunities for more thorough study, and a more vigilant superintendence.

Just before Mr. Meigs wrote the letter above-mentioned, he spent a Sabbath here, and found a good degree of seriousness among the boys of the school.

Mr. Woodward had not returned from Bombay, whither he had gone to be married.

BATTICOTTA.

1817.

Seven miles northwest of Jaffnapatam.

Rev. Benjamin C. Meigs, *Missionary*.

Mrs. Meigs.

Rev. Daniel Poor, *Missionary, and Principal of the Central School*.

Mrs. Poor.

Gabriel Tissera, *Native Preacher, and Teacher in the Central School*.Timothy Dwight, *Native Assistant Teacher in the Central School*.

John Griswold, *a member of the first class, Native Assistant Teacher of the third class.*

Ebenezer Porter, *Native Assistant.*

The full account of the Central School, which was prepared by the principal, Jan. 30, 1826, came to hand but recently. From this document it appears, that the experiment of a higher seminary is not likely to disappoint the hopes of the Committee, and of the Christian public. The pupils attend diligently to the prescribed course of study, and make good progress. Sir Richard Ottley, Associate Justice of Ceylon, who has been a steady friend and patron of the mission, was present at the last examination, and soon after wrote concerning it, as follows: "My former opinion of the utility of your school is not only confirmed, but I entertain much more sanguine hopes of the progress of civilization amongst the natives, than I did previously to witnessing the examination of the pupils."

The number of youths in the school has not been mentioned, since February, 1826. It was then 53, of whom 22 were members of the church. Six months later, a reference was incidentally made to it, as then in a state similar to the one, which had been described in the previous full account. The exercises are so varied, as to give all the young men, who are capable of it, an opportunity to teach their countrymen the great things of religion. They go out into the neighboring villages in regular order, and by appointment, on the Sabbath and at other times, to proclaim the Gospel, and distribute scripture tracts.

The general influence exerted upon the seminary by the pious students, as in the colleges of our own country, is of the most salutary character. It tends greatly to that regularity which is highly gratifying to the teachers, and to the other members of the mission. Those pupils, who belong to the church, give pleasing evidence generally, that they truly believe the Gospel, and sacredly regard its injunctions.

There had been three seasons of more than ordinary attention to religion, in the course of the year 1825, which had a most beneficial effect on the members of the church.

Beside the annual examination, to which strangers of distinction are invited from Jaffnapatam, there is a quarterly examination by a committee of the missionaries.

At the close of his official account, Mr. Poor introduces the three following remarks, upon each of which he enlarges with great judgment: viz.

1. "The advantages of giving instruction in the school, mainly through the medium of the English language, are found to be very great; and are most obvious, both to the pupils, and to all acquainted with the state of the school.

2. "The members of the school are becoming a very useful medium of communication, between the missionaries and the most learned and influential of the heathen.

3. "The hopeful piety of nearly one half of the members of the school must be considered as an encouragement of the highest order."

After all, as Mr. Poor has very properly added, we must calculate on meeting some disappointments. In a part of the world, where the minds and consciences of men have been so long in a torpid state, it will take some time, even with the peculiar blessing of heaven, to raise up a new population among whom truth and integrity and all the Christian virtues shall prevail.

Encouraged by the patronage they had received in the east, for their contemplated mission college, and by the favorable opinion expressed by the Prudential Committee, the missionaries proceeded, in the summer of last year, to erect suitable buildings for the seminary in its present state. One edifice, to be named Ottley Hall, 64 feet by 29, with a veranda, or stoop, all round, and designed for a library, lecture-rooms, the apparatus, and public examinations, was almost completed; as were, also, four large rooms, 27 by 16, and four smaller ones, for study; a dining room, 60 by 30, and a kitchen 16 feet square. All these buildings were of hewn-stone, laid in mortar, and ready for tiling. Ten small rooms, 11 feet square, were also prepared for the private devotions of the students. They were made with smooth mud walls, which, when white-washed, are described as very neat.

Although, for reasons stated in the last Report, it is not deemed expedient to attempt the establishment of a college in Ceylon, yet there is no doubt that a very useful seminary of a high order may be sustained there; and that these buildings, and probably others to be hereafter erected, may greatly facilitate the work of instruction.

OODOVILLE.

1820.

Five miles and a half north of Jaffnapatam.

Rev. Miron Winslow, *Missionary*.

Mrs. Winslow.

Aaseervaatham, *Native Assistant*.

Solomon, *Native Superintendent of Schools*.

No communications have been received from this station, since the preparation of the last Report.

PANDITERIPO.

1820.

Ten miles north northwest of Jaffnapatam,

Rev. John Scudder, M. D. *Missionary*.

Mrs. Scudder.

Samuel Willis, *Native Assistant*.

There are probably some other native assistants at this station; but, since the removal of the boarding school, no complete account of this class of laborers has been received. Dr. Scudder speaks decidedly in favor of the happy influence exerted by youths, that became hopefully pious in the school under his care, during the revival of 1824.

MANEPA.

1821.

Five miles north northwest of Jaffnapatam.

Rev. Levi Spaulding, *Missionary*.

Mrs. Spaulding.

Veerasingum, *Superintendent of Schools*.

The boarding school for girls is continued here; and doubtless Mr. Spaulding is assisted in the business of instruction, by such of the natives as are best fitted for the employment. There are 28 girls in the school, divided into four classes. In Christian lessons, the first class has recited as far as the 20th of Exodus; and the second about half of one of the Gospels. The progress, which some of the pupils have made in domestic industry, is encouraging.

The free schools have been better attended, than in any preceding year. At an examination in May 1826, from the ten schools 385

boys and 51 girls were present. In teaching the children to read the printed character, tracts and the Gospels are introduced. The most forward boys in all the schools attend at the church, once a week, for religious instruction. The age of the children varies from 5 to 14. About 250 of the whole number generally attend church on the Sabbath.

The congregation of adults is small, and Mr. Spaulding finds his visits from house to house less encouraging than in former times. The fishermen from Navale still form an interesting part of his charge, though the *cholera* had made sad inroads upon their number. Some of the native church members, when seized with that terrible disorder, behaved with the greatest calmness and composure in the prospect of death, and appeared to be evidently sustained by religion in the trying hour.

VARIOUS NOTICES.

The missionaries addressed a letter to the American Tract Society, soliciting aid in the business of disseminating divine truth by means of religious tracts and portions of Scripture. This application was very kindly received; and the American missions, in different parts of the world, may expect to derive substantial aid and encouragement from a national institution, whose means of usefulness are constantly increasing and whose sphere of action will be enlarging for centuries to come.

The last joint letter says; "Under the influence of our boarding and free schools, there is a very extensive diffusion of knowledge among all classes; and the rising generation will, in this respect, be very different from the present." This process will be witnessed, with more or less clearness, and to a greater or less extent, wherever a Christian mission is kept in vigorous operation.

Two missionaries from the Church Missionary Society arrived in the spring of last year to strengthen the evangelical exertions in Ceylon; and three from the Wesleyan Society were expected to arrive soon after. These two institutions and the Baptist Missionary Society, all sustained by British Christians, have twenty three missionaries, occupying nine stations in the southern, or Cingalese, part of the island, and two stations in the northern or Tamul part. The Scriptures are now distributing in three languages; and a translation is preparing in the Pali, a learned

language, extensively known and highly revered in all the south eastern part of Asia, and in many of the Asiatic islands. The British and Foreign Bible Society, and the Christian Knowledge Society, take a leading part in the great work of enlightening this portion of the human family.

A Report of the Wesleyan Society states, that, of the 20,000 children, who had been instructed in the mission schools, none had returned to idolatry, so far as was known, though many of them lived with their idolatrous parents. It was estimated that about 10,000 were then in a course of education, of whom nearly 3,000 were in the schools of the American mission. These schools were never in a more flourishing condition, than at the date of the last joint letter; nor were greater hopes ever entertained of their usefulness. The number of female pupils had increased, and the difficulties, at first experienced in obtaining them, were daily diminishing.

Nicholas Permander, one of the young men, who early became useful to the mission as an assistant and a native preacher, concluded to leave his employment, in the hope of obtaining higher wages in the service of the public authorities. As he would thus be engaged in secular concerns, the missionaries thought it to be their duty to revoke his license to preach. Of the three other native preachers, Gabriel Tissera holds a useful place in the Central School, acting also in his capacity of native preacher; Francis Malleappa preaches at Colombo, and is thought to be doing good; and Philip Matthew is, with the church missionaries at Nellore, aiding them in their work.

The new mission-press had arrived from America; and the missionaries were in hopes the duties would be remitted by the government, as had been the case with books and paper imported for the use of the schools and the mission generally.

Great expectations have been excited by the advances made in the education of females, at Calcutta, and in various parts of India. Numbers of Hindoo girls have already entered upon the acquisition of knowledge; and, as they become settled in family relations, they must necessarily exert a great influence upon the next generation.

By recent intelligence from India we are cheered with the tokens of a crumbling and falling superstition. In several villages below Calcutta, the people have forsaken their idols,

deserted their temples, and called upon missionaries, in the most importunate manner, for Christian instruction.

III. WESTERN ASIA.

As the mission heretofore denominated *Palestine*, on account of its being specially designed for the Holy Land, is in fact brought to bear upon other countries in that region, it is thought proper to adopt a more general appellation, and to call it the mission for *Western Asia*. It might indeed, with still greater propriety, be called a mission to *Countries bordering on the Mediterranean, and to the Islands of that Sea*; but so long a name would be quite inconvenient. The greater part of the evangelical operations, connected with this mission, will probably be directed to the continent of Asia, though it is hoped that Europe and Africa will continue to have some share in them. No other reason is necessary to justify the appellation now chosen.

The first missionaries embarked from Boston, in the autumn of 1819.

MALTA.

1822.

Rev. Daniel Temple, *Missionary*.

Rev. Eli Smith, *Missionary*.

Mr. Homan Hallock, *Printer*.

It was mentioned in the last Report, that Mr. Smith embarked from Boston, May 23, 1826. He arrived at Malta July 13th; and, after performing quarantine, landed on the 20th. He entered with spirit into the department of missionary labor, for which he was especially designed. Mr. Temple, having long been in want of a fellow-laborer, with particular reference to the conduct of the press, was greatly cheered and relieved by this aid.

Mr. Homan Hallock, the printer, to whom reference was made in the last Report, sailed from Boston Oct. 16, 1826, and arrived at Malta, after a passage of 56 days. He went forth on a contract with the committee, to direct the mechanical operations of the press, during the term of five years, and for a stipulated compensation. There is reason to think, that this arrangement

will be favorable to the energetic application of the means, which are placed at the disposal of the missionaries for the circulation of books.

A considerable difficulty, however, is experienced in presenting religious tracts to those, who need them, and would most probably be benefited by them. Italy and Spain are carefully guarded against the intrusion of religious books. In other places around the Mediterranean, suitable agents are needed to travel, to become acquainted with the best means of access to the people, and to distribute the Scriptures and tracts. For the want of such agents, publications had been, for some time, accumulating in the depositories at Malta. It seemed desirable, therefore, that special efforts should be made for the purpose of enlarging the sphere of missionary influence and agencies.

After full deliberation upon the subject, it was determined that Mr. Smith should visit Egypt and Syria, with a view to the acquisition of Arabic, and to preparatory measures for the publication and distribution of books in that language. Accordingly, he left Malta for Alexandria on the 2nd of December.

Mrs. Temple, whose health had been feeble for several years, was removed to a better world, as there is good reason to believe, on the 15th of January last. She left a small infant which soon followed its mother to the grave. In the closing scene, the supporting influence of religion was apparent, and gave strong consolation to her bereaved husband. She was a woman of an excellent disposition; and was distinguished for meekness, patience, good sense, and piety. She committed her departing spirit to the Lord Jesus with steadfast faith. Her last advice to the missionaries was, "*that they should be united and pray a great deal.*" Mr. Jowett kindly visited her on her dying bed, and pointed her to the Great Shepherd, who will not suffer any of his flock to be plucked from his hand.

In the letter, which gave an account, of this affliction, Mr. Temple thus expresses himself:

"I am now left the only survivor of the first four,* who came from my native country to make known the glorious Gospel of the blessed God in the Mediterranean. Though my beloved and lamented wife was not a preacher of the Gospel, still she preached by her pious example, in her better days of health; but in her sickness and death she preached to me more powerfully than the ablest divines

* Messrs. Fisk and Parsons, Mr. Temple and his wife.

could have done; and gave me a new impression of the preciousness and efficacy of the Gospel of Christ to subdue the heart, and to bring heavenly consolation into the soul, when all other consolation is gone, or is offered in vain.

"This event has indeed made the world appear much more like a wilderness than it formerly did; but it has not made the souls of dying sinners appear less precious to me; nor has it diminished, nay I trust it has greatly increased, my desire to make known to a greater extent than ever the unsearchable riches of Christ."

Since the death of Mrs. Temple, her husband has twice been called to mourn the death of a child. Two still survive. They experience great care and tenderness from Mrs. Jowett, by whom the four children were kindly received into her family, when they were deprived of their mother.

The work of reformation proceeds very slowly at Malta. But few of the natives are accessible to the missionaries. Mr. Temple spends the Sabbath evening, in reading the Scriptures in Italian, and offering familiar remarks on the passage read, to a few individuals, who come to his hired house. The utmost caution and vigilance are used by the Catholic priesthood to prevent the people from hearing the Gospel and receiving books.

No particular account of the operations of the press at Malta has been received, nor of the number of books distributed. Greek and Italian Tracts are sent forth, wherever there is a probability that they will be useful, so far as opportunities are presented. It will be seen in the account of Smyrna, that a great demand for Greek tracts exists in that city and neighborhood.

Three German missionaries spent some time at Malta, while on their way to Egypt; as did Messrs. Gridley and Brewer, before they proceeded to Western Asia.

BEYROOT.

1823.

Situated on the shores of the Mediterranean, a few miles north of Sidon, and near the foot of Mount Lebanon.

Rev. William Goodell, *Missionary*.

Mrs. Goodell.

Rev. Isaac Bird, *Missionary*.

Mrs. Bird.

Documents received within the year past contain the history of this station from the fall of 1825 to March 13, 1827. Most interesting events took place in that period.

The missionaries having previously become so much acquainted with the different languages of the country, as to converse with visitors freely; and their controversy with patriarchs, on the subject of the distribution of the Bible, having attracted much attention; the way seemed prepared for a still more remarkable state of inquiry respecting religion. Beside the Armenian archbishops, Dionysius Carabet, and Jacob Aga, mentioned in the two last Reports, a monk of the same church, whose name is Wortabet, with whom the missionaries became acquainted in 1825, was also led to examine the Scriptures, with a serious desire to ascertain what the truth is. A young man, of Arab descent, who had been educated at the Maronite college of Ain Warka, was for some time an instructor of Mr. King, while he resided at Der El Kamer and Beyroot. He thus became acquainted with the Bible-men, as all distributors of the Bible are called, by the superstitious priesthood of these countries. The name of this young man is Asaad Shidiak; and his history is so eventful, as to demand a distinct notice on a subsequent page. Another Arab youth, at the early age of thirteen, was able to expose the idolatrous observances of the Greek Church to which he belonged. These were among the diligent inquirers, in the beginning of last year. The excitement was communicated to others, and increased from month to month, till, in January and February of the present year, the time of Mr Bird especially, and often of Mr. Goodell also, was demanded, night and day, to converse with men from different places, who were convinced of the rottenness of their old system, and wished to become acquainted with a more excellent way. It is in a high degree encouraging to see the dormant intellect of this part of the world awaking, and men beginning to feel their responsibility to God for their religious belief, and to see the intimate connexion, which the truth has with holiness of life.

And such has been the favor of God to this mission, that we may proceed further, and record the joyful event of genuine conversions to Christ having taken place, as there is good reason to believe; and of the deliberate profession of the truth and renunciation of error, on the part of those, whose education, habits, and prejudices, were all arrayed against spiritual religion and on the side of modes and forms,—of sin and the world. The first day of January forms an epoch in the history of the mission, and

it may probably be regarded hereafter with wonder and joy by converted millions, natives of Asia, to whom the pure Gospel was sent by the churches of America. The two Armenian ecclesiastics, Carabet and Wortabet, and a European lady, were received into the mission church. The religious exercises were in Arabic and English and of the most solemn and impressive character. Whether the eye were turned backward or forward, to countries near or remote, the recollections, the associations, the anticipations, were all such as to take strong hold of the affections, and to stimulate the mind to the highest pitch of evangelical effort.

On the 5th of February, Maria and Susannah, wives of the two Armenians, having for some months given evidence of piety, were admitted to the communion. Maria previously belonged to the Armenian church, and Susannah to the Greek Catholic church. The European lady was a native of Italy, and had belonged to the Roman Catholic Church. Neither of these, nor any other person in this region, so far as the missionaries have ascertained, seems to have known any thing of spiritual religion, till it was learned from the present system of operations.

There are five or six other persons, of whom hopes are entertained, more or less satisfactory, and who have beyond all doubt been seriously affected by divine truth. Whether they will endure persecution, and withstand the numerous temptations which will certainly assail them, must depend upon the supporting grace of heaven.

READING AND DISTRIBUTING THE BIBLE. In a letter from Mr. Goodell dated June 30, 1826, it was stated, that within a year previous, the missionaries had distributed gratuitously more than a hundred copies of the sacred books, and sold three hundred and seventy nine. The reading of the Scriptures in ancient and modern Armenian, ancient and modern Greek, Turkish, Turkish Armenian, Arabic, and Italian, is pursued almost daily. Inquiry concerning the meaning of Scripture is a matter of course. This leads to conversation and to the preaching of the Gospel. In Sept. 1826, Mr. Goodell had just finished expounding the New Testament in Arabic. This service he had pursued from day to day, and in course. Having experienced the benefit

of this plan, he says, "Our meditations on divine truth were never more sweet and refreshing than they have been for several months past. God remembers us with the favor, which he bears to his people; and power from on high seems sometimes to attend our expositions." Again, describing the Arabic service, he adds: "This exercise, in which I am occasionally assisted by Mr. Bird and Mr. Nicolayson, is a very delightful one; especially as there is so much reason to believe, that the Holy Spirit is in the midst of us, softening and enlightening and new creating, not only the opinions, but the hearts of a few."

These various opportunities of explaining the doctrines and enforcing the duties of Christianity, within the walls of their own houses, comprise the principal means of giving oral instruction now enjoyed by the missionaries. The weekly service to a company of beggars is still continued. May we not hope, that, in this age of rapid changes, the political state of the country may become such, that there may be a free promulgation of the Gospel, as soon as a sufficient number of faithful preachers, whether missionaries or others, shall be able to go forth to the mixed population, and speak to them in their own languages, without hesitation or embarrassment.

SCHOOLS. In Beyroot, and six towns, or villages, in the neighborhood, a course of gratuitous instruction is commenced, by hiring schoolmasters, and setting up a school in each place. During the first half of the year 1826, the average attendance was 305 children, of whom about 30 were girls. The monthly expense was about thirty dollars for all these schools. In subsequent months, as a persecuting spirit began to prevail, and great odium was excited against all who had intercourse with the missionaries, some of the schools were discontinued from necessity, and others were threatened with dissolution. In two or three instances, orders had been sent to the schoolmasters, requiring the books to be burned. The only defence, which could be made to such orders, was, that the books were English property, and under English protection; and this prevailed for the time. Whether it will be ultimately effectual, or not, the future will disclose. The school at Beyroot was nearly dissolved by the Greek invasion of last year, and has not since regained its former numbers. Spiritual weapons have been wielded against it, orders having been repeatedly read in the Greek church, forbidding

all the members of that communion to countenance it, or to have any intercourse with the missionaries. Schoolmasters have, in repeated instances, been imprisoned for a short time, because they were under a suspicious influence.

The school in Tripoli-port, a small distance from Beyroot, increased, within a short time, from 30 boys and 6 girls to 76 boys and 42 girls. The bishop of the place was extremely pleased with the school, and exhorted the parents to send their children. He was desirous that schools should be established in the town itself. Whenever ecclesiastics of the Greek church have exerted an agency against the labors of the missionaries, they seem to have been urged forward by some extraneous influence, or by a small number of their own people.

In October last, an agent was sent to establish a school at Hosbaia, a village on the road from Sidon to Damascus. The Greeks, and even the Moslem princes, were greatly rejoiced at the prospect of having such a school as he proposed; and, of their own accord, they offered to defray the expense of the house, in which the school should be kept.

It is found that the pupils, almost universally, regard the missionaries as their benefactors; and even if the schools should be broken up, some remains of this friendly feeling will exist, till the time shall return for the renewal of the same kind of beneficent influence.

PREPARATORY BOOKS AND TRANSLATIONS. Mr. Goodell has been employed upon a grammar in Turkish, which he has so far reduced to form as to furnish some facilities to beginners in that language. He is also engaged in making a Turkish dictionary, with the definitions in English. Wortabet assists him in these preparations, while Carabet assists in a translation of the Gospels into Turkish Armenian, which is now just completed. Mr. Goodell would have proceeded with the Acts, had he not learned from Mr. Leeves, that he had employed an Armenian, with the sanction of the patriarch, to revise the old translation, so as to make it intelligible to the common people. Every labor of this kind is useful in various respects, and will probably turn to important account in future missionary operations.

Mr. Bird has applied himself much to the acquisition of the Arabic language, in which it would seem, from various incidental

notices, that he has gained considerable facility. Doubtless he has profited, in this pursuit, by the labors of Mr. Fisk. Some small translations in Turkish, Arabic, and Italian have been circulated. An account of the last hours of Mr. Fisk was sent to Jerusalem, by Mr. Bird, in Italian; and the same tract, in connexion with Mr. King's farewell letter to his friends in Syria, containing additions by another hand, has been extensively read, apparently with the effect of opening the eyes of many. Copies of these documents are made with the pen, and are eagerly sought and gladly transcribed. Our Saviour's sermon on the mount, in Turkish, was sent to Jacob Aga, for his perusal, and with a view to ascertain its correctness. It received his warm commendation. Several copies had been made, which were sent to Cyprus, Egypt, Armenia, and other places. These facts show, in the clearest manner, that a press is urgently needed for the publication of books and tracts in the Armenian and Arabic languages.

JEWS, ARMENIANS, AND TURKS. As the missionaries became personally acquainted with Jews, it was perceived that a course of uniform kindness toward them gradually overcame their prejudices. They are generally ignorant of their own Scriptures, and have incorporated with them many absurd traditions. One of the Jews at Beyroot promised to read the New Testament, and to believe in Christ, if he finds evidence that he is the Messiah. The missionaries have interchanged visits with Jewish families, been kindly entertained, and held many religious conversations with a few individuals, who seemed willing to inquire as to the nature of Christianity. The state of suffering and oppression at Jerusalem is such, that many Jews are leaving that city.

The facts, connected with the conversion of the Armenian ecclesiastics at Beyroot, were of such a character as to attract much attention among members of the same communion. The question of the celibacy of the clergy was examined with great freedom. The matter was repeatedly brought before Turkish rulers, who did not fail to give their advice in favor of the marriage of their clergy. The Armenian laity are disposed to think and speak freely respecting their priesthood. The more intelligent of the merchants regard an ignorant, vicious, and mercenary clergy, with disgust and contempt.

It does not appear, that any Turks have been brought so much into contact with true religion, as to be aware of its nature and tendency. In some of the travels of missionaries, however, various conversations have been held with Mahometan chiefs, which could hardly have failed to prepare the way, in some degree, for a more liberal habit of thinking. The oppressive exactions, which the people are compelled to endure, under the present system, must ultimately lead, one would think, to aspirations after deliverance; which, however, can never be realized, unless by the introduction of a pure faith, from which an all-pervading moral principle shall flow. As one instance of the sort of government, to which the people are subjected, there was last year a danger of famine, in consequence of the Pasha having amassed all the grain in the country, and doubled the price within four or five months; thus raising it to five or six times as much as it would cost five years ago. A common resource for extorting money is to compel all the people to purchase soap from the government manufactory, in such quantities as they may be able to pay for, and at such prices as the ruler thinks proper to affix to the article; and whenever it is thought necessary to coerce an individual, who is in danger of embracing a new religion, or who is otherwise obnoxious to the local governor, he is forced to bear an enormous imposition in the form of a soap tax. If this be not paid, a soldier is quartered upon him, and he must make his submission as he can.

GREEK INVASION. On the 19th of March, 1826, the missionaries were in great danger, in consequence of a Greek squadron arriving, and attacking the city. Twelve armed vessels anchored in the river, and landed 500 men. An unsuccessful attack was made, the Turks being able to repel their assailants from the walls. Some lives were lost; and the Greeks encamped for several days in the neighborhood. They traversed the suburbs, entering houses, eating, drinking, and in some instances, pillaging. Mr. Goodell's house, which stood without the walls in quite an exposed situation, was visited by many parties of them; but, on learning that he was under English protection, they quietly went away, some of them receiving religious tracts in their own language. The Emir Beshir arrived from the mountains with his troops on the 22d, and the Pasha of Acre,

with his Bedouins and Albanians on the 23d. At the approach of the latter the Greeks retired, having accomplished nothing but to fill the country with violence and confusion, and to bring down upon their brethren, of the Greek population, the most cruel persecutions and sufferings. The day on which the Pasha's troops arrived, they dispersed themselves, in small parties, for the sake of plunder. A number of these parties came to Mr. Goodell's house; and retired, on being told it was under English protection. At last six or seven Bedouins arrived, who were not so easily diverted from their purpose. Notwithstanding Mr. Goodell's remonstrances, they hewed down the door with their hatchets, rushed up stairs, seized such articles of property as they liked, and were prevented entering Mrs. Goodell's chamber only by the interposition of Turks from the city, to whom the family was in this case greatly indebted. At last Mr. Goodell assumed a tone of authority, told the Bedouins they would lose their heads if complaint were made to the Pasha, and ordered them to depart instantly. They became quiet, gave back the articles in their hands, and went off. Property was taken from the house, however, amounting in value to between two and three hundred dollars, which was afterwards paid for, by the Pasha, as the result of repeated applications, in Mr. Goodell's behalf, by the British consul.

The schools in Beyroot were nearly suspended, in consequence of these troubles, the number of pupils being reduced from a hundred to ten, for two months. Subsequently they revived. The distress of the inhabitants, in the surrounding country, was overwhelming. Mr. Goodell says, that 'although he can speak of suffering innocence, for the land is full of crimes, yet he can tell of suffering humanity.' In the same letter, after mentioning some tokens, that the truth began to take hold of the conscience, he adds: "We bless God that we were brought here. even though we should now be destroyed." This is the proper state of feeling for a missionary; and one which needs to be cherished by all, who are thinking of the missionary life.

ASAAD SHIDIAR. In June 1825, while Mr. King was residing at Der El Kamer, to pursue the study of the Syriac and Arabic languages, he engaged as a teacher a Maronite Roman Catholic, who had been educated at the college of Ain Warka.

The name of this teacher has been mentioned as among the first inquirers; his age at that time was twenty nine; and his talents and acquirements were such, as to give him the character of being one of the most intelligent men on Mount Lebanon. Mr. King found this character to be well sustained. He spent four or five hours daily in study with his teacher, and about as many in conversation on disputed subjects. Asaad was shrewd, sensible, inquisitive, and capable of feeling the force of an argument. He was employed, part of the time, in multiplying Arabic copies of Mr. King's farewell letter to his friends in Syria, the object of which was to assign reasons why the writer could not join the Romish church. When Mr. King returned to Beyroot, about the first of August, he was accompanied by Asaad, whose parents and brothers resided at Hadet, in that neighborhood.

This interesting man thus became acquainted with the other missionaries, and was engaged by Mr. Fisk to open a school for teaching Arabic grammatically. It was often with great difficulty that a competent teacher of that language could be found, as Mussulmans are not willing to teach native Christians, and the college of Ain Warka is not open except to those who intend to become priests. It was the design of the missionaries, that the school opened by Asaad should be free to all who wished to enter it, and that it should be maintained permanently. The design of Providence was different. When Mr. King left Beyroot, there were no symptoms of Asaad's conversion, except that he had a disposition to inquire, which, however, led to the hope that he would discover, receive, and obey the truth. His relatives do not appear to have entertained any apprehensions of his rejecting the Pope's authority, or departing from the commonly received faith. The Shidiak family was respectable in point of rank and property. The four missionaries, Messrs. Fisk, King, Bird, and Goodell, with Mrs. Bird and Mrs. Goodell, dined there by invitation, when they made a visit to Hadet, three days before Mr. King's departure. The mother and brothers were at home. These particulars are mentioned, as Asaad and his brothers seem likely to have a share in the sympathies, the hopes and the prayers, of the friends of missions throughout the world.

Soon after Mr. King left Beyroot, Asaad undertook the task of answering the farewell letter. Having made a rough draft of a reply, and copied it to the last topic of argument, he was suddenly turned to the prophecy of Isaiah, by consulting a proof passage. While reading this sublime portion of Scripture, he became deeply serious, and was filled with an ardent desire to read the New Testament, and to be actuated by the spirit of the Gospel. He endeavored to lay aside every selfish bias, and to learn the true meaning of the Bible. While in this state of mind, he was shocked by finding it taught and defended in the Romish Church, that *it is a duty to kill heretics*.

Asaad had been much acquainted with the bishop of Beyroot, and with the Maronite patriarch, who resides at Cannobeen, to each of whom he had sustained the relation of secretary. In November he received a letter from the patriarch, threatening him, one of his brothers, and another Maronite young man, with immediate excommunication, unless they ceased from all connexion with the Bible-men. After mature deliberation, it was thought best that he should retire to Hadet, and remain with his friends awhile, in the hope that alarm and opposition would subside.

In this retirement his mind was still fixed upon religion. The world appeared vain; and some of his friends, as was natural, thought him melancholy. The patriarch wrote him a second letter, urged him to an interview, and promised to provide an office for him. Still he preferred to return to Beyroot, where he made an engagement with Mr. Bird for a year. He did this with a determination to risk whatever violence and obloquy might come upon him. The mere suspicion that he was heretical made it necessary that he should give up a marriage contract, into which he had entered some time before. This he did cheerfully, as he had resolved to part with every thing, rather than shut himself out from all means of access to the truth.

Early in January 1826, the patriarch sent his own brother to call upon Asaad at Beyroot, and urge him to an interview. The messenger intimated, that Asaad probably received a large sum of money from the missionaries, as the price of his conversion; and that the patriarch would see that he should lose nothing by leaving them. To this intimation Asaad replied, that he only received moderate wages for his services as a

teacher; and that money was not his object; but that he was simply in pursuit of the truth.

The missionaries warned him of the dangers, to which he would be exposed, if he complied with the request of the patriarch; but he thought it would be well for him to consent to the proposed interview, and to explain his state of mind, and assert his freedom from mercenary motives. He hoped that the patriarch would thus be softened, and that he might perhaps be induced to do something for the promotion of religion. With these hopes he went to the convent of Der Alma, met the patriarch soon after, and had many conversations with him. The main topics, on which he insisted, were the necessity of a spiritual religion; in distinction from modes and forms; the sufficiency of Scripture; and the absurdity of holding the pope to be infallible. The patriarch was highly displeased with these bold sentiments; at one time uttering cruel threats, and at another offering honor, promotion, and money, according to the course which Asaad should pursue. The bishop of Beyroot was present at several long discussions and took part in them. He threatened Asaad's life, in the most angry and violent manner.

Finding himself deprived of books and congenial society, and exposed to cruel mockings, this reformer, after repeated declarations that he was ready to seal his testimony with his blood, privately withdrew from the convent where he was, and arrived at Beyroot on the morning of March 2nd. The missionaries were rejoiced to receive him, having been greatly concerned for his personal safety, during this absence of seven weeks. At their suggestion, he wrote a history of what took place with respect to himself, in the form of a public statement, for the double purpose of showing what his religious sentiments were, and what treatment he received from dignitaries in the church. This statement has been published in the *Missionary Herald*, and has commended itself as an able document, indicating powerful talents, great presence of mind, a sincere desire to find the truth, and a heroic zeal in its defence. Some parts of it are written with great eloquence, and the directions, as to the manner in which the word of God should be studied, are admirably expressed and guarded.

As soon as the mother, brothers, and other relatives of Asaad, heard of his return to Beyroot, they flocked to him in rapid suc-

cession, to persuade him to leave the missionaries, and thus save the family from the insupportable shame of having him renounce their religion and join himself to foreigners. After many painful struggles, he accompanied four of his relatives home, on the 17th of March. The missionaries strongly opposed his going, from an apprehension that he would not be able to return, as he expected to do in a few days. He thought he knew the people of the country, and that, after all that had been said, they would not offer him violence; and he strongly hoped, that his visit to Hadet would do good.

In about a fortnight, twenty or more of his relatives assembled, took him by force, escorted him to the convent of Der Alma, and delivered him up to the patriarch, by whose order he was subsequently removed to Cannobeen. This latter place is about 50 miles from Beyroot. From the first of April to March of the present year, this unfortunate sufferer has endured imprisonment, chains, stripes, and revilings in succession; and, for a great part of the time, all of them combined. When his relatives were assembled to deliver him up, he told them plainly, that if he had not read the Gospel, he never should have known how to explain their conduct; but he there learned, *that the brother shall deliver up the brother to death, and a man's foes shall be they of his own household.* One of his uncles said, in a great rage, "If you dont go peaceably, we will take your life:" to which he replied, "Softly, softly, my dear uncle, *Blessed are the meek.*"

Though it has been difficult to hold communication with him, yet authentic intelligence has been received in many instances; and though there have been various false and contradictory reports concerning him, the truth has subsequently been ascertained. About the middle of May, he was in close confinement, in chains, and was daily beaten. In June, having made an unsuccessful attempt to escape, he had a heavy chain around his neck, the other end of which was fastened to the wall. The patriarch encouraged the common people to visit him in his confinement, and to spit in his face, and call him odious names, in order to shame him, and break his spirit. Toward the close of July his mother, and other members of the family, visited Cannobeen, at the request of the patriarch, who informed them that Asaad was unwell. They found him in chains, which they were unwilling to believe to be the case till they saw it for themselves. Their visit does not

appear to have produced any melioration of his condition. Galeb, a younger brother, carried a written application to the patriarch, signed by the whole family, pleading for Asaad's liberation. It was well understood, however, that Tannoos, an older brother, though he joined in the application, sent a secret messenger to prevent its success. The mother's heart had relented; and she acknowledged that the missionaries felt more tenderly for her son, than the Maronites did. Galeb saw his brother, but was not permitted to take leave of him. This took place in September.

About two months afterwards, Galeb visited Cannobeen, assisted his brother in escaping, and brought him homeward as far as Kesroan, where the fugitive was apprehended, and carried bound to Gzir, where he was detained by the Prince Abdalla. He was afterwards restored to the patriarch at Cannobeen. In February, he was seen there under the special care of a priest, who was writing, from his mouth, an account of what had taken place respecting him, since he was carried from Hadet; and it was afterwards asserted, apparently on good authority, that this priest was inclined to favor the Protestants, and had said that he would find a way, if possible, for Asaad to escape.

From facts already ascertained of the treatment, which has been inflicted upon this confessor, it may be confidently affirmed, that the cruelties of his prison house have been constant and appalling. One of his visitors declared, that he had been beaten daily, till his body was of the color of blue cloth. Another said, that he received a blow of a cane on his right hand, by which it was nearly broken; and a blow on his leg, which lamed him nearly a month. In the midst of his sufferings, he wrote a kind letter to the missionaries, in which he requested them to comfort Mrs. Dalton, the widow of Dr. Dalton, who died at Jerusalem. Not having an opportunity to send the letter, it was discovered by the patriarch, who, on reading it, exclaimed, "Who is this Satan of a Dalton? Beat the fool on the score of Dalton," at the same time giving him a blow himself, and others following his example. It is painful to record such crimes, perpetrated by professed disciples of our Saviour. But the history of the world evinces, that pure religion is the most hateful of objects to a corrupt church; and that no class of persecutors are so uniformly cruel, as those who are attached to some form of superstition, which dreads examination and exposure.

The most remarkable thing in the recent history of Asaad, is, that his life should have been spared so long; and this may afford some ground of hope, that it may be spared still longer, and that he will ultimately escape. The patriarch is probably unwilling to have it generally known, throughout all that country, that he took the life of an able and intelligent man, who had been his private secretary, merely to prevent his reading the Bible and avowing himself governed by its decisions. But he may be much more unwilling that one, who is so capable of writing powerfully and of exposing a false system, should go at liberty, bearing in his own body the marks of his attachment to the Lord Jesus. Whatever may be the designs of patriarchs or princes, there is strong consolation in reflecting, that the counsel of the Lord shall stand; and that He will restrain the angry passions of men, and at last establish a kingdom of righteousness and peace.

During all the period of Asaad's sufferings, the missionaries deeply sympathized with him, and made him the subject of special prayer. They advised him affectionately, while within their reach, and frequently sent to inquire about him afterwards. They thought much of measures to promote his deliverance, and neglected no means for this end, so far as it was safe and proper for them to act. Their hearts are much with their afflicted brother; and should he be prematurely cut off, they will tenderly lament his death.

When it is considered how severely, and in how many ways, Asaad has been tried, his faith and constancy appear admirable. His pride of talents, his consistency as a disputant, and his pride of authorship were opposed, at the very outset, to any change in his religious opinions. Then all his reverence for his ecclesiastical superiors, his former tutors, associates, friends, and patrons, some of whom were naturally mild in their tempers and sincerely attached to him, and all his previous habits of thinking and acting, withstood his yielding to the convictions of conscience and the authority of Scripture. Next in order come the anathemas of the church, the tears of a mother, half-distracted at the ruin and infamy of having an apostate son, the impassioned intreaties, the furious menaces of brothers, uncles, and townsmen, and the general odium of an extensive acquaintance. All these things are preparatory to being seized by indignant relatives; forcibly conveyed from one convent to another; chained

to the walls of a religious edifice, thus converted into a prison; deprived of the New Testament and all other books,—of pen, ink, and paper, and all other means of intercourse; refused those bodily comforts, which the customs of the country have rendered indispensable, and the loss of which comprises the extreme of privation and the extreme of indignity; there, in this forlorn and abject situation, purposely exposed to the coarse insults of a misled and vicious populace; and to the more malignant revilings of a tyrannical priesthood, and beaten daily till a strong and athletic frame was reduced to one mass of suffering, exquisitely sensible to the touch of violence and incapable of rest or ease; and held, in this variety of grief, for eleven long months, without a sympathizing and congenial spirit, without a consoling friend, and without any prospect of respite or a favorable termination. But, in case of submission and recantation, nothing awaited him but honor, promotion, emoluments, and every thing that alarmed selfishness could offer to prevent a dreaded defection. How many are there among ourselves, with all our means of knowledge and all the strength of confirmed religious principle to be found amongst us, who could assure themselves, that, in such a fearful controversy, they should stand like Asaad Shidiak—calm and unruffled amid the war of angry passions raging round him, and, when deprived of all human support, looking through tears, yet with a resolute eye, to heaven as his home, and to Christ as his only Deliverer, his Almighty and Eternal Friend.

PHAREZ SHIDIAC. The family, to which the young man belongs, whose character and history have been somewhat particularly detailed in the preceding pages, consists of a widowed mother, five sons, and three daughters. The names of the sons, in the order of their age, are Mansoor, Tannoos, Asaad, Galeb, and Pharez. The eldest is a furious bigot. The second had been a teacher of Mr. Fisk, before Asaad arrived from Der El Kamer with Mr. King. He has been esteemed an intelligent man, but is said to be envious of Asaad's superior reputation. He is probably the most inveterate opposer, among all the family connexions. Galeb, though still tearing to leave the Romish church, does not approve of all the violence used towards his brother, and was, at the last advices, quite disposed to attend secretly

to the instructions of the missionaries. By a recent attempt to liberate Asaad, he had exposed himself to the displeasure of the rulers, and was obliged to conceal himself. Pharez, the youngest, had for a long time been inclined to reject the authority of the pope.

In March 1826, this youth, having been found in the act of reading the New Testament, was struck with a sword by his brother Mansoor, and beaten by Tannoos. He immediately left Hadet, came to the missionaries, and determined not to go home again. He was soon after decoyed, however, by Mansoor and Galeb, and taken home by force. From this time till November, he appears to have lived principally with his relatives, though he kept up a communication with Messrs. Bird and Goodell. Wishing for an opportunity of reading the Gospel openly, he was weary of the constraint imposed upon him, and determined to leave the country, if possible. Before taking this step, he went to Acre, to see if something could not be done with the Pasha toward obtaining Asaad's liberation. The attempt was unsuccessful. It was reported, on good authority, that some of the subordinate rulers had urged the two oldest brothers to take the life of Pharez, if he could not otherwise be separated from the society of the missionaries. He therefore remained in a secret place, till he could get on board a vessel bound to Alexandria, whence he took passage to Malta, being commended to the care of Mr. Temple. He left Beyroot on the 2nd of December, having written a forcible letter to his brother Mansoor, and had several confidential interviews with Galeb. He has applied himself to the study of English at Malta, and is mentioned in Mr. Temple's last letter as sustaining a promising character.

Two brothers of the Shidiak family, uncles of Asaad, have been with Mr. Bird at midnight to converse on religion. One of them is resolved to leave the country; a soldier having been quartered upon him as a punishment for his supposed leaning toward Protestant opinions.

ASAAD JACOB. This youth is of a different connexion, having been brought up in the Greek church. After the tumult, occasioned by the attack of the Greek fleet, he took refuge with Mr. Goodell. There he soon saw the folly and superstition of the

course, in which he had been educated, and was at once able to meet and confute the priests. The state of his mind, and the manner of his arguing, are described with great spirit by himself, in letters to the Corresponding Secretary. In the first months of the present year, the persecution grew so warm, that he feared he could not remain under the same roof with the missionaries. As he walked the streets, he was assailed with the most bitter reproaches, which seemed more than his courage could enable him to bear. As he is of a tender age, a strong solicitude is felt, lest he should be intimidated, and withdraw from Christian instruction.

GIRGIS, AN ABYSSINIAN. On the 18th of February, Mr. Smith arrived at Beyroot from Alexandria, having travelled through the desert, and the land of the Philistines. With him came Messrs. Gobat and Kugler, destined for Abyssinia, Mr. Muller for Egypt, and a native Abyssinian, whose business and character were such as to take deep hold of the affections of the missionaries. The three missionaries last named, with two others whom they left in Egypt, are from Germany, sent forth and supported by the English Church Missionary Society. While Messrs. Gobat and Kugler were waiting in Egypt, with a wish to make preparation for entering Abyssinia, they became providentially acquainted with a man, who was sent from that country by his prince to obtain a patriarch from the Armenian church. It has heretofore been the practice of the Christians in Abyssinia to receive a patriarch from the Coptic church; but, in a recent instance, the man who had been sent to them was removed from office, and expelled the country, for immorality; and they determined to apply elsewhere for a patriarch in future. On this errand had Girgis, an Abyssinian, come to Cairo. Mr. Gobat sought an introduction to him, and they read together in the Amharic Gospels, printed by the British and Foreign Bible Society, of which Girgis understood the whole. He immediately invited Mr. Gobat to return with him to his country; but, as the rainy season of Abyssinia was approaching, they, with Mr. Kugler, concluded to accompany Mr. Smith to Syria.

Girgis appears to be a frank, open-hearted, ingenuous man, sincerely desirous of obtaining correct views on religious subjects, and to give evidence of a spiritual mind. He was astonished to

learn that opposition was made to reading the Bible, and that men were punished for loving to read it. He said that half the people in his country were able to read; and that, though they were ignorant and depraved, there was nothing in the way of their receiving scriptural knowledge. It was the opinion of all the missionaries, that they had not seen a man in all the east, who, on their first acquaintance with him, appeared so candid, docile, and ready to receive the truth. He was not, indeed, altogether exempt from the superstition, in which he had been educated; but he bowed implicitly to the authority of Scripture.

On the first Monday in March, the monthly concert was held in Beyroot, in circumstances of peculiar animation. The communion was administered to sixteen souls. This small number contained a native representation from Europe, Asia, Africa, and America, and from nearly all the large denominations of the Christian world. All were now united in the same great principles of the Gospel, several having been recently converted from the superstition and ignorance of corrupt churches. Though able to speak in almost as many languages, as were spoken on the day of Pentecost, the same spirit pervaded every bosom.

At nine o'clock, A. M. near twenty Arabs assembled for prayer, at the house of Mr. Goodell. Portions of Scripture were read, and prayers were offered in Arabic by bishop Carabet, Wortabet, Mr. Nicolayson, and Mr. Bird.

At 11 o'clock, the missionaries and others met at Mr. Bird's. The ordinance of baptism was administered by Mr. Bird to the infant child of bishop Carabet. The exercises were in Arabic. Then followed, in English,

1. General prayer for the conversion of the world, by Mr. Nicolayson, a missionary from the London Jews' Society.

2. Prayers, especially for the mission in Beyroot—for those who persecute, and those who are persecuted, by Mr. Gobat.

3. Prayer especially for the Jews, by Mr. Muller.

4. Prayer especially for Egypt and Abyssinia, by Mr. Smith.

5. Distribution of the bread, in the Lord's Supper, by Mr. Goodell.

6. Distribution of the wine, by Mr. Kugler.

When it is considered, that in this very land the Gospel was preached by several of the apostles, and that now, after a long period of darkness, the light of divine truth begins to shine into

the minds of the people, and the Holy Spirit seems to operate upon the hearts of a few, how cheering the tokens that the work of the Lord is reviving, and that his name is again to be glorified here.

PERSECUTION. From what has been already stated, it sufficiently appears, that a profession of the Gospel in its simplicity cannot be made, by any class of nominal Christians in Western Asia, without incurring the displeasure of rulers, both ecclesiastical and civil, and hazarding character, property, liberty, and life. The Syrian and Maronite patriarchs issued their fulminating proclamations three or four years ago. Since the latter has witnessed, with his own eyes, the courage and perseverance of Asaad, he is evidently concerned, lest the teaching of the missionaries should make other converts of a similar cast. He is therefore resorting to vigorous measures. On the 15th of December last, immediately after the escape of Pharez, he issued a proclamation to be read in all the Maronite churches, in which, after much railing and false accusation, he strictly forbids all connexion with the missionaries, in the way of buying or selling, borrowing or lending, giving or receiving, attending schools or teaching them, acting in the capacity of hired men or rendering any other service, on pain of the loss of office, if the transgressor be a priest, and of the great excommunication, in case he be one of the common people; the power of absolution being reserved to the patriarch alone. This paper was read with great vehemence, and with many extempore additions, in the Maronite church of Beyroot. The patriarch admits that the missionaries "are unwearied in their efforts;" that "they clothe themselves with the cloak of piety;" that "they go about manifesting a zeal in compassionating their neighbors;" that "they have opened schools and supplied instructors, all at their own expense;" that "in their outward works they appear as men of piety;" and that "the evil grows every day."

The Greek Catholics feel scarcely less consternation, and manifest similar hostility; and the devotees of the Greek church, though much less inclined to persecute than their neighbors, do not hesitate to reproach and threaten any members of their communion, who seem likely to be carried away by the reasoning or

the example of strangers, whom they consider as pernicious innovators.

As to the Mahometans, there is no doubt in the mind of any man acquainted with these countries, that so long as things remain in their present state, the profession of Christianity by a Mussulman would bring upon him inevitable and immediate death. The rulers, and the people of all ranks, would act with equal zeal, and would bring down the exterminating axe with steady and inexorable vengeance. Just before Mr. Smith arrived at Alexandria, a woman, born of Mahometan parents and married to a Greek Christian, was found to have the sign of the cross marked on her arm, as an acknowledgment of her conversion to Christianity. This was sufficient. She was brought before a magistrate, and condemned to be drowned in the Nile; and the sentence was immediately executed, in presence of a multitude of approving spectators. The crowd immediately kindled a fire to burn her husband, as the instrument of her conversion; and he saved his life only by embracing Islamism. This he could do, never having been a Mahometan before; but when the Koran is renounced by any one, who has ever received it, no apology or recantation is admitted. In what manner it will please the Lord to open a way, for the admission of truth to this fanatical people, it would be of little use to conjecture. That some way will be opened we need not doubt; and there is good reason to conclude, that it will be such a way as, while it illustrates the power of divine grace, will give ample scope to human agency. A race of Christian heroes, not much behind the primitive disciples, must yet be found in every part of Asia, who, if not called to seal their testimony with their blood, will stand ready to do it. Missionaries will do well to cultivate the same kind of courage and constancy; for the day, when the tyrannical systems of the old world shall be broken up, will be a day of no small peril to those, who had any hand in producing a moral revolution of so vast an extent, and so radical in its character. But this should never intimidate any man, who has counted the cost of a religious profession; who acknowledges the claims which Christ has upon him; and who thinks of the certain and permanent triumph, which truth is ultimately to gain over error, and of the imperishable crown to be received as the reward of fidelity in this great conflict.

VARIOUS NOTICES. It is remarkable, that the agitation and alarm, felt from the labors of the missionaries, originate in the fact, that the dreaded changes are the result of reason, reflection, and argument, fortified by an appeal to Scripture; and that they are followed by an exemplary purity of life. A mere change of religious opinions, which left the individual in the same ignorance in which it found him, and as much the slave of sin as before, would excite little attention, and provoke no hostility. It is a very common thing for people to change their religion, as it is called; that is, to turn from one modification of nominal Christianity to another, and to join the Greek, or Greek Catholic, or Maronite, or Latin connexion; and all this without giving great offence to any one. But, as Mr. Goodell well expresses it, 'to become serious conscientious Christians; to take the word of God as the only rule of faith and practice; to live soberly, righteously, and godly in the world;—this awakens all the malice and rage of minds, that are *enmity against God.*'

It has been said at Beyroot, by individuals among the more respectable of the people, that there probably has not been so much inquiry on religion, in that region, for more than a thousand years. Even the bigoted and cruel Mansoor Shidiak candidly admitted to Mr. Bird, that there had been a great change in the state of religion around Mount Lebanon, within four years past. Before that time all was quiet; but now all is opposition and controversy. He said, also, that nobody could deny that the Protestants are more correct in their lives, and nearer to the requirements of the Gospel, than the Maronites.

The deplorable state of morals may be seen in the fact, that an utter disregard of any obligation to speak the truth is the characteristic of the whole population. Many openly declare, that there is no other way of getting along, than by telling lies, whenever it suits one's convenience or interest; and it is a matter of notoriety, that any powerful man can bring as many witnesses as he needs to swear to any thing which he shall dictate.

The continued friendship and kindness of Mr. Abbott, the British consul, should be mentioned with gratitude. There has been regular preaching by the missionaries at his house, except during an interval, when he was absent at Der El Ka-

mer. The services were in English, and occasionally English travellers were present.

Peter Giarve, or Jarwy, who denounced the missionaries so vehemently because they distributed the Bible, visited Rome last year to be confirmed in his patriarchate, and had not returned at the last intelligence. Doubtless the pope is kept very fully advised of the state of things in Syria.

Besides the three German missionaries destined to remain in Egypt, Mr. M'Pherson, from the Wesleyan Missionary Society, resides at Alexandria, where he has collected a school of about 20 native children. Mr. Smith was much gratified in forming an acquaintance with this devoted fellow laborer.

Arabic and Armenian types are obtained to aid in the operations of the missionaries at Beyroot, and elsewhere around the Mediterranean; and a press to be used in printing Armenian books has been presented to the Board by a generous friend in the city of New York. The press and types have probably reached Malta about this time.

JERUSALEM.

When the report for last year was composed, no regular account of the residence of Messrs. Fisk and King at Jerusalem, in the spring of 1825, had come to hand. Mr. Fisk's journal, sent by the way of Marseilles, was never received; and Mr. King's journal was detained, in consequence of its falling into the hands of pirates. It was at length recovered, however, with most of the other manuscripts.

On their way to Jerusalem, the two missionaries spent about eight weeks at Jaffa. They learned at Ramla, that none of the books, which they had sold there the year before, had been taken away from the purchasers, and that they had suffered no evil from the Grand Signor's firman.

Messrs. Fisk and King were received with great cordiality by their former acquaintances in the Holy City. On their arrival being announced, some came out to meet them with lanterns, and prayers were offered for them by the Greek priests. It was in the evening of March 29th. The month of April was a time of extreme suffering, on the part of Greeks, Jews, Armenians, and others, the Pasha of Damascus having

arrived with an armed force to collect his annual tribute. The Greeks were in peculiar trouble, as they were poor, and the Turks were at war with their nation, and feel a deep hostility to their race.

The superior of the Greek convent of the Archangel, where the missionaries lodged, cherished an affectionate remembrance of Mr. Parsons, and expressed a desire that many more evangelical laborers might be sent from this country. Leaving Jerusalem on the 9th of May, Messrs. Fisk and King passed the village of Aboo Goosh without molestation, joined several other travellers at Ramla, proceeded north through the valley of Sharon, met with the adventures on the plains of Esdraelon described in the last Report, passed through Nazereth, Cana of Galilee, Tiberias, Magdala and Safet, and arrived at Tyre on the 16th.

Mr. King observes, that this is one of the finest parts of the country he had visited. It is diversified with hills and villages, and appears exceedingly fertile, and capable, if under a good government, of sustaining an immense population.

While at Jerusalem, Mr. Fisk preached in English, Italian, and Greek, and Mr. King in English and Arabic. The last Sabbath, which they spent there, was particularly interesting.

This oppressed and afflicted city is reported to have surrendered to the Pasha of Acre, in the fall of last year, after a long siege. Travellers who left the place about that time, represent it to be in extreme confusion and dismay. O when will the people become wise and understand the things that belong to their peace.

RETURN OF MR. KING.

Nearly five months elapsed, after Mr. King's arrival in Smyrna, before he recovered the remnant of his effects, which had been seized by the pirates. He remained a month longer, viz. till the 14th of June, 1826, when he set out for Constantinople. During his stay at Smyrna, he distributed about a thousand Greek and a few Italian tracts; sold several Greek New Testaments; visited five or six Greek schools; preached several Sabbaths, on board English and American vessels; translated one or two tracts into Greek; preached a few times in that language; read

nearly all the New Testament in Greek with several individuals, and heard recitations from the Gospels on the Sabbath. Two or three persons, who were formerly unbelievers, received from him the Sacred Scriptures, and professed now to find joy and consolation in them.

The Messrs. Van Lennep, Mr. Lee, Mr. Barker, and Mr. Langdon, showed the same kindness to Mr. King, which they had formerly shown to Mr. Fisk and Mr. Parsons, and for which they are entitled to the thanks of the friends of missions.

The Rev. Mr. Hartley, from the Church Missionary Society, accompanied Mr. King to Constantinople, where they arrived June 22nd, immediately after the slaughter of the Janizaries in that capital. The city contains forty eight churches for the Greeks, and three or four hundred Turkish mosques. The patriarch of Constantinople, the patriarch of Jerusalem, who resides here, and several other Greek ecclesiastics, received Mr. King with the same kindness, which he had experienced from the Greeks in Egypt, Palestine, Syria, and Asia Minor.

It was stated that a large number of Jews, some said two or three hundred, and some four or five hundred, had publicly professed their belief in Christ as the Messiah. The firman of the Grand Seignor against the distribution of the Scriptures did not prevent Mr. Leeves from giving the Bible and religious tracts freely to the Christian population.

Soon after Mr. King left Constantinople, a copy of his farewell letter, which has been already mentioned, found its way into the hands of Armenians, who brought it before a council convened for the purpose. The laity severely censured the abuses there exposed; and several resolutions were passed, with the intention of diminishing the number of the clergy, and restraining their vices.

Returning to Smyrna, Mr. King spent the month of July there, and was then kindly accommodated with a passage to Mahon, on board of the United States sloop of war Erie, by the way of Tripoli and Algiers. At the latter place he spent four days, in the house of William Shaler, Esq. U. S. consul. While there he conversed with some of the Kobeyles, a distinct people in the mountains. They use the Arabic character in writing, but their language is very different from the Arabic. One of these peo

ple told Mr. King that their ancestors were Christians; but the present generation are all Mussulmans.

At Mahon, Mr. King had a dialogue with a priest, on the foundation of the true church. It was probably owing to this circumstance, that he found it difficult to obtain a passport to enter Spain, till he applied to commodore Rodgers, of the United States flag ship North Carolina, for advice and assistance. The local authorities, knowing that the U. S. officers took an interest in the affair, gave such a passport as was demanded without further delay.

Spending a few days at Barcelona, Mr. King arrived in the south of France on the 5th of October, just four years from the time he had left it, when he commenced his term of missionary service. Having visited the Rev. Mr. Lissignol, of Montpelier, he went to Nismes, where he resided a great part of last winter, occasionally attending religious services in neighboring congregations. He addressed the people in Protestant churches, on the subject of missions, and found them exceedingly eager to hear.

In the spring he came to Paris and gave an account of what he had done in the service of the Missionary Society there, under whose patronage he first offered himself to visit the east. A few friends, to whom he mentioned the utility of a fount of Armenian types, contributed enough to defray the expense, and he accordingly ordered them, before leaving the metropolis.

In June, Mr. King visited England and proposed to several distinguished individuals the design of procuring Arabic types. He succeeded in obtaining funds for this object also; and left his orders with a type founder in London. Among the contributors are a number of well known benefactors of mankind. Mrs. Hannah More was highly gratified with the opportunity of enrolling her name in the list; as, while waiting, at an advanced age, in humble expectation of being speedily summoned to a better life, she enters, with all the ardor of youth, into every plan of evangelical effort, which promises to bring the knowledge of salvation to any portion of the human family. Happy model of female excellence and of Christian dignity. Delightful influence of a serene old age. Blessed state of preparation or a dwelling in a house not made with hands, eternal in the heavens.

On the first of August, Mr. King embarked at Liverpool, and arrived at New York after a passage of ordinary length. The Committee cannot but hope, that the information which he will be able to communicate, and the influence of his public representations, will do much toward exciting our churches to promote that labor of love, in which he has been personally engaged.

SMYRNA.

1827.

Rev. Elnathan Gridley, }
Rev. Josiah Brewer, } *Missionaries.*

The expected embarkation of Messrs. Gridley and Brewer was mentioned in the last Report. They sailed from Boston, Sept. 16, 1826, and landed at Gibraltar, Oct. 22nd.

As Mr. Brewer is supported, while laboring in the service of the Board, by the Female Society of Boston and Vicinity for promoting Christianity among the Jews, he makes it his special object, in every place, to obtain information concerning this ancient people, and to do all in his power toward preparing the way for imparting the Gospel to them. He learned at Gibraltar, that the Jews in that city were variously estimated, from 1,200 to 3,000; that a great part of them are from the Barbary coast, and strongly attached to the Talmud; and that they perform the ceremonies of their religion with considerable regularity, but with little appearance of seriousness or devotion. This last trait of character belongs to the Jews very extensively, if not wherever they are found.

Messrs. Gridley and Brewer spent four days at Gibraltar, and then took passage, in an American vessel, to Malta. During their stay, they became acquainted with Messrs. Pratten and Barber, Wesleyan missionaries, J. Pyne, Esq. a leading member in the same connexion, and Dr. Hennen, who had resided at Malta, and known the American missionaries there. They also attended worship at the Wesleyan chapel, and heard the great truths of the Gospel dispensed to a small but attentive audience.

It should be mentioned, that, on their passage from America, the religious state and privileges of the seamen were inquired into. There were two thoughtful, praying men on board, and all

listened to religious exhortations with seriousness. The fore-castle was well supplied with Bibles.

On the way to Malta, the vessel touched at Messina, and remained there three days. The number of Jews residing in that city is small.

It was not till the 17th of November, after five days quarantine, that Messrs. Gridley and Brewer landed at Malta, and were gladly welcomed by the family of Mr. Temple. Here they remained till the 17th of December, profiting by the advice of Messrs. Temple and Smith, Mr. Jowett, from the Church Missionary Society, Mr. Wilson from the London Missionary Society, Messrs. Keeling and Rule, Wesleyan missionaries, and Dr. Naudi, a well known friend of missions. After considering the subject in its various bearings, Smyrna and the regions adjacent were thought to afford a field of more promise than any other at present. Mr. Brewer was expected to labor for the special benefit of the Jews; and far greater numbers of this people are found in Smyrna, Constantinople, Salonica, and the neighborhood, than in Syria and Palestine. Mr. Gridley could more easily get access to Greeks from Smyrna, than from any other place, perhaps, on the shores of the Mediterranean. He took with him from the Malta press a large supply of Greek tracts, with some in Italian. Mr. Brewer was favored by the Malta Jews' Society, with some hundred copies of portions of Scripture in Hebrew, and some thousand tracts in Hebrew, Greek and Italian, all specially intended for the Jews.

On the 27th of December, the two missionaries arrived at Smyrna, and soon after set about preparing themselves for future labor.

Mr. Gridley applied himself to the acquisition of modern Greek, which he was enabled to do with the more ease, in consequence of his living in a respectable Greek family. He soon began to visit Greek schools, and to supply them with tracts; and in this and other ways his stock became exhausted by the 20th of February. Another supply arrived from Malta in March. The extreme scarcity of books in Modern Greek renders tracts very acceptable. Children are delighted with them. Parents often requested them for their children, and teachers for their pupils. Priests had applied from a distance, intreating that schools in their villages might receive tracts. Among Greeks

in different countries some were found, who could read; and this was generally, if not always, the case on board of vessels. In Smyrna alone, Mr. Gridley had found thirty one Greek schools, containing about a thousand scholars, principally boys under twelve years of age. The primary object of these schools is the learning of ancient Greek. Considerable attention is paid to the hand writing. The Turkish government will not permit instruction in the mathematics, and the physical sciences. Though these schools are kept in small dark rooms, without any conveniences; and though the teachers have had few means of gaining knowledge themselves; yet it is evident, that the Greeks are sprightly, inquisitive, and desirous of education. It is believed that a school at Smyrna, under missionary direction, would be of essential service to the Greeks extensively.

Mr. Gridley had visited Magnesia, Cassaba, and Sardis, before the 3rd of May, when his last letter is dated. At Magnesia, he found seven Greek schools, containing 300 pupils, who are now taught Ancient Greek only. But there is no impediment to introducing Modern Greek. In this city, which is much pleasanter than Smyrna, distant only 14 miles, there are supposed to be 3,000 Greeks, 2,000 Jews, 3,000 or 4,000 Armenians, and 70,000 or 80,000 Turks.

Cassaba is 30 miles from Smyrna, and contains 50,000 inhabitants, of whom 1,000 are Greeks. Mr. Gridley spent a night with the priests, and was never treated with more attention. He had previously sent tracts hither for the schools, and now left an additional supply.

Mr. Gridley had commenced preaching in Greek, and was told that he was understood perfectly. He already found it not more than twice the labor to write in Greek, than in English. He had preached, also, on board the U. S. sloop of war Ontario, to a crew of 200 men, for a considerable time; and was invited to preach on board the Constitution, when that frigate should arrive at Smyrna. He had preached on board of merchant vessels under the Bethel flag; and quite recently had been invited by the Messrs. Van Lennep to preach at the chapel, where they attended; as the chaplain was expected to be absent for some months. In these various ways, a field of usefulness was rapidly opening.

It is the opinion of all, who are competent to judge respecting evangelical operations in this part of the world, that the Scriptures and tracts will never be properly distributed, except by the hands, or under the immediate inspection of missionaries. Men of business, even though favorable to the cause of Christianity, and strongly desirous of seeing it promoted, do not find the proper opportunities for doing good in this way. In regard to the progress of religion, as well as any other great public cause, a sufficient number of men are needed, whose special business it shall be to devise and execute the happiest measures for accomplishing the most important ends.

Mr. Brewer left Smyrna on the 22nd of January for Constantinople, and arrived there on the 2nd of February. He had the happiness to sail with a pious ship-master, capt. March, of Bristol, England, from whom he received special kindness. The particular objects of this voyage were, to ascertain the state of the Jews in that capital, and to gain some knowledge of the Hebrew Spanish language. Mr. Brewer took lodgings in the suburb of Pera, near the house of Mr. Leeves, agent of the British and Foreign Bible Society, and acting chaplain to the British embassy. Having engaged for a teacher one of the Jews, who assisted Mr. Leeves, in translating the New Testament into Hebrew, he considered himself as under favorable circumstances to study the language.

On inquiry into the precise nature of the commotion among the Jews at Constantinople, the following facts were ascertained. Some time ago, perhaps in the autumn of 1825, one or two hundred Jews had associated together, and signed certain articles, with a view of setting aside the burdensome institutions of the Rabbis. About the same time, several Jews arrived from Jerusalem, with whom Mr. Wolff had held communication there. It seems probable, that these movements were owing to the spirit of the times having reached this city; and, beyond a doubt, the circulation of the Hebrew New Testament had some influence in producing them. Such innovations soon attracted the attention of the leading men among the Jews, and special edicts were issued to suppress all inquiry. The Turkish authorities were invoked, and bribes were used to bring down the arm of vengeance upon refractory individuals. This led, of course, to a system of concealment, which makes it difficult to ascertain the real circumstances

of the case. That a considerable number of Jews are seriously disaffected with the old state of things, there seems little reason to question; though it is probable, that most of these may think it expedient to go back to nominal Judaism. Three individuals had been baptized by the Rev. Mr. Hartley, from the Church Missionary Society, on their giving satisfactory evidence of real conversion to Christianity. Their names are David, Haim, and Nisim. They had been obliged to secrete themselves for some time before their baptism, to avoid severe persecution.

David is a Rabbi, now about 36 years of age. He was in the habit of reading the New Testament with his wife, for three years before his conversion.

Haim is a book-binder, about 30 years old, and has been very forward in urging others to read the New Testament.

Nisim is a youth of seventeen, and has been called to endure great trials, as a consequence of his professing the Christian faith.

Soon after their baptism, the three converts were discovered in their hiding-place, and, together with the Armenian who had given them shelter, were imprisoned by the Turks, and driven to hard labor, chained together in pairs. Even the father of the youth hired the oppressive overseers to beat his son. After a while some relaxation of the severity was obtained by giving money to the Turks.

The last letter received from Mr. Brewer was dated February 28th. He does not mention, how long he supposes it will be expedient for him to remain at Constantinople; though he intimates, that this place and Smyrna may probably be desirable, as permanent stations to be occupied by the missionaries of the Board.

Before leaving Western Asia, two incidents, which were omitted in their proper places, are worthy to be inserted.

The first is, that an Armenian Christian, whose name was Jacob, who had, in a remarkable manner, been sent to the missionaries at Beyroot for instruction, and had become a hopeful convert to the truth as it is in Jesus, died in the exercise of faith sometime last autumn. He bequeathed his little property, amounting to about fifty dollars, to the printing of the Bible, in the Turkish Armenian language, for the benefit of his countrymen.

The other incident is, the happy meeting of Messrs. King and Wolff at Smyrna, after they had been separated three years, travelling in different parts of Asia, and bearing a testimony to many classes of people, scattered through these populous countries, concerning the necessity, the excellency, and the glory of the pure Gospel. They had experienced much of the divine favor, and seen many encouragements to perseverance in their work. It is understood, that Mr. Wolff has recently returned from England to the scenes of his former labors, and that he expects to devote his life to the service of his brethren, the descendants of Abraham.

GREEK YOUTHS.

Nicolas Vlasopolos, mentioned in the last Report, p. 98, died at Monson, where he was pursuing his studies, on the 7th of March last, at the age of 22. In his last illness, he received the assiduous care of the Rev. Mr. Colton, principal of the academy, and of others who felt a deep interest in him and his nation. He was calm and composed in view of death, and never regretted that he came to this country. He had been instructed in religion by Mr. King in Smyrna, consulted the Scriptures in Italian, was habitually serious, and his prevailing state of feeling was such as to inspire hope respecting his spiritual condition. While able to study, he made commendable proficiency.

Prassus is still a member of Monson academy.

Photius Kavasales, after a residence in the United States of more than four years, sailed for Malta in June.

Of the remaining eight young Greeks now receiving their education in this country, under the care of the Board, four are members of Yale college, and four are at Amherst, in different stages of their education. Several of this number bid fair to be distinguished scholars.

IV. MISSION AT THE SANDWICH ISLANDS.

The communications, from which the present Report is compiled, extend through a period of fifteen months, from Dec. 8, 1825, to March 7, 1827. Nearly the whole of the year 1826 was a season of severe trial to the missionaries. Though the good

work, which had been so marvellously begun, continued still to advance, the opposition of foreigners had unexpected opportunities of developing itself; and it proceeded to such a length as greatly to impede all the beneficent plans in operation, and to bring serious and irreparable mischiefs upon the people.

Reverses and trials were expected; and as coming from the hand of God, they should be borne without murmuring, and with much self-examination, and humility; but, so far as men are the voluntary instruments of producing them, it is proper that, in certain cases, reprehensible conduct should be exposed as a public example.

HONORURU.

1820.

This place is on the south-western side of the island of Oahu, at the mouth of a small river. It is the seat of government, and has a harbor more frequented than any other at the islands.

Rev. Hiram Bingham, *Missionary*.

Mrs. Bingham.

Mr. Levi Chamberlain, *Superintendent of Secular Concerns*.

The number of residents, belonging to the mission family at this station, has been diminished more than one half, within the year past.

The health of Mr. Loomis had been some time declining; and he had become so much enfeebled, as to be unable to superintend the printing business. There was no prospect of his recovery, unless he could visit a colder climate. It was thought desirable, therefore, that he should return to America for the double purpose of regaining his strength, and of superintending the publication of the Gospel of Matthew, which was nearly ready for the press, and of other portions of Scripture. as they should be transmitted. As books are needed so much faster than one small printing establishment, with the unavoidable interruptions attending it, could furnish them, the advantage of printing in the United States, under the eye of a person familiar with the language, might be very considerable. In advising to the departure of Mr. Loomis for these reasons, the missionaries expressed a hope that he might be invigorated by a residence in

America, and thus be prepared to join them again at some future period.

In compliance with this advice he sailed for Valparaiso, on the 6th of January last, and took passage there for Baltimore, where he arrived toward the end of June. Though his health had been somewhat improved by the voyage, he was still quite feeble. During the months, which have since elapsed, the kindly influence of a different climate has been felt; and he is now able to attend meetings of auxiliary missionary societies, and thus to promote the designs of the Board. Mrs. Loomis and her three children accompanied Mr. Loomis, and are in tolerable health. The eldest child of Mr. Ruggles, a daughter in the seventh year of her age, was sent by this opportunity to her relatives in America.

Dr. Blatchely, also, felt compelled by a sense of duty to leave the mission, in consequence of long continued ill health. He had suffered, during the summer of 1826, from a slow fever, and did not think he could survive another warm season. Finding a favorable opportunity, he took passage in the whale ship Connecticut, Capt. Chester, left the islands, Nov. 6th, and arrived at New London in May. The captain and owners generously declined receiving any compensation for the passage of Dr. and Mrs. Blatchely, and the oldest child of Mr. Whitney, sent under their charge.

It is a painful disappointment, when missionaries, in the distant parts of the earth, leave their allotted spheres of action; especially when the fields are white to the harvest, and the laborers are few. But if sickness, in a tropical climate, has weakened the bodily powers, so as to preclude the possibility of useful exertion, to seek renewed strength by a removal is often the best economy. The missionaries were at Kairua, holding a general meeting, when Dr. Blatchely embarked. He sent a representation of his case to them in writing; and though they were not altogether convinced of the necessity of an immediate departure, yet, if he thought it necessary to go, upon his own responsibility, they were not inclined to throw impediments in his way. The three brethren, who were then with him at Honoruru, wrote a parting letter; in which they express an opinion, that the opportunity is more favorable than could be expected again soon, acknowledge with gratitude the favors

they had received from him, and commend him affectionately to the Christian public.

The surgeon and surgeon's mate of the U. S. sloop of war Peacock gave a certificate, stating that they thought it hazardous for him to remain at the islands longer.

It appeared to some of the missionaries particularly desirable, that Dr. Blatchely should have remained till after the arrival of another physician from America; not only for the benefit of the mission families, in several of which his services seemed likely to be of special importance, but on account of Karaimoku's illness. His own mind, however, was considerably relieved by the fact, that the surgeons of the Peacock were then at the islands, and the British vessel of war Blossom was expected to arrive not long afterwards.

The circumstances of these removals have been thus detailed, because the withdrawing of a single sentinel from any post of Christian observation, and especially of any soldier of the cross from the field of actual conflict, should take place only for weighty considerations. Indeed, it must be a severe trial to a man of a devoted missionary spirit, when obliged to leave his brethren in difficult circumstances, surrounded by enemies, and yet, as the case may be, witnesses of the efficacy attending their ministrations, and encouraged, by manifest tokens of the divine presence, to greater activity and zeal.

PERSECUTION. The ordinary course of Divine Providence is to try the friends of God by adverse occurrences, in the early stage of beneficent labors. It has therefore been expected, from the very origin of this mission, that it would experience seasons of darkness, which should brood over its prospects; and the only wonder has been that these seasons did not arrive earlier.

It is one of the greatest calamities of heathen nations, that, when they are first visited by the commerce of Christian countries, some men of peculiarly depraved habits and manners become residents in the newly discovered lands. The noxious influence of these men is not fully perceived, till efforts are made by Christian philanthropists to meliorate the condition of the people, to repress vice, and to implant a principle of piety. When such efforts begin to be attended with success, a system-

atic opposition is excited, which rages with the greater violence, as it dreads the prevalence of holiness. Thus it has been at the Sandwich Islands.

When the purity of the Gospel was so far apprehended by the chiefs, that they wished to restrain and punish gross wickedness, they undertook, from conscientious motives, to adopt some regular course of proceeding. The Ten Commandments were proposed as the basis of their criminal code. Some of the residents, possessing the character above described, took the alarm; for they rightly judged, that their licentious practices would be prevented, if the seventh commandment were to receive an interpretation, which should be sustained by the authority of law. They appeared, therefore, in a body, and made a formal remonstrance against the chiefs taking measures to form any criminal code whatever. This remonstrance was urged with great spirit by a man, who had shown himself friendly to the missionaries, and who would wish to be thought a friend of good morals by his acquaintance; but who, in this instance, took a course in the highest degree injurious to the natives. Such decided opposition to any restraint upon vice greatly embarrassed the chiefs in their attempts at reformation; for, while vicious foreigners openly and vehemently resisted every particular measure, which gave any promise of being effectual, the missionaries were restrained from doing any thing more than urge general principles; lest they should depart from their instructions, and get entangled in the business of recommending, shaping, and executing merely municipal regulations. If, at this juncture, there had been at the islands, unconnected with the mission, a layman of intelligence and weight of character, in whom the chiefs might have reposed confidence as a pious and devoted friend, and as capable of advising them with respect to the conduct proper to be required of foreigners residing there, and with respect to prudent and judicious laws to be enacted, at the commencement of their jurisprudence;—such a man might have rendered invaluable service to the present generation and to remote posterity.

Thus situated, without any competent adviser in regard to particular measures, the chiefs nevertheless enacted a law forbidding females to go on board ships, and punishing transgression by imprisonment, during the pleasure of the rulers.

This was by no means a harsh or severe law, and if there had been no foreign interference, it would have remained effectual here as it actually has been in several other places.

Such had been the influence of the Gospel upon the principal females at the islands, that they were sincerely desirous of promoting Christian purity; and the great majority of females, who had been within the reach of instruction, looked with shame upon the former dissoluteness of the people; leaving a portion, who needed the restraints of law to preserve them from the temptations to which they were exposed.

In this state of things, a series of events took place, which, for the honor of our country and of Christendom, the Committee would gladly pass over in silence. But they consider it very important that the Christian public should be correctly informed, respecting the causes which exert a happy or a disastrous influence upon any mission sent from this country; and especially that the Board should have all the materials of forming a correct judgment, in every case, which has an extensive bearing upon the missionary work, as carried forward under their direction.

On the 14th of January 1826, the United States armed schooner *Dolphin*, Lieut. John Percival, arrived at Honoruru, and remained there about four months. As this was the first public vessel from their native land, the missionaries had a right to expect civil treatment at least, if not kind offices, from all on board. In their reasonable expectation, however, they were lamentably disappointed. The whole stay of the *Dolphin* was very unfavorable to the interests of religion and morality, and exceedingly odious and oppressive to the natives. As it is understood, that the commander will be called to answer for his conduct to a naval tribunal, it is not so necessary, as it otherwise might be, to describe at length his encroachments upon the rights of the people by interfering with their municipal government.

How far an officer of the American navy is amenable to the national authorities for attempting, in the most public manner, to subvert the moral institutions of a foreign people, the Committee do not undertake to say; but they have no doubt that every man is justly held amenable to the great law of public opinion, as expressed by the friends of good morals and of human happiness throughout the world; a law, by whose powerful sanction

the weak and the defenceless may be protected from the insolence and the oppression of the strong, in cases where no other remedy can be applied. It cannot surely be a subject of complaint, that every human being should be responsible to his fellow men, for a series of deliberate acts, which notoriously bring guilt, shame, thorough debasement, disease, and extreme misery upon multitudes, and which tend to make these evils perpetual and universal.

Soon after the arrival of the *Dolphin*, her commander expressed his regret at the existence of a law, prohibiting females from visiting ships on an infamous errand. He next insisted upon the release of four prostitutes, then in the custody of the government for a violation of the law. This demand was pressed repeatedly, and in the most persevering manner, till at last it was partially successful.

In the mean time, several among the higher chiefs came to the missionaries with such statements as the following: that the commander of the *Dolphin* had threatened to shoot Mr. Bingham, if he appeared at the council of the chiefs, when he, (the said commander) was transacting business with them; and that, unless the law against prostitution were repealed, he would come and tear down the houses of the missionaries. These were the statements of the chiefs; and they were followed by earnest and anxious inquiry, as to what would be the duty of the natives, in case of apprehended violence. The missionaries replied, that such threats would not be executed; that every officer of the American navy was accountable to his government at home; and that the chiefs need not be anxious on the subject. This, however, did not satisfy them. The inquiry was still pressed, "What shall we do, in case your houses are attacked? You are our teachers. We are not willing to have you killed. If we lose you we cannot get other teachers, and we shall be left in darkness." The answer was the same as before. "The commander of the *Dolphin* will not dare to molest us, while found only in the prosecution of our duty. But even if he should, we intreat you not to resort to violence in our defence." Beyond all reasonable doubt it was owing to this mild advice, and this tender feeling toward persecutors, that blood was not shed, in the subsequent affray; and if the natives had become so much exasperated, as

to exert their physical force to the utmost, there is no conjecturing how far the evil might have extended.

On Sabbath, the 26th of February, public worship was held in the forenoon as usual, when 3,000 people attended. The service was in the open air, the roof of the great chapel having fallen several weeks before, in consequence of a violent rain. In the afternoon, the unfavorable state of the weather prevented a meeting, as the hearers would have been without shelter. At five o'clock, Mr. Bingham went over to the house of Karaimoku, for the purpose of holding worship there, with such individuals of the chiefs and others, as might find it convenient to attend. Soon afterwards, six or seven sailors from the Dolphin, armed with clubs, entered the upper room, where the sick chief was lying on his couch, with his friends around him, and demanded that the law should be repealed. They threatened, in case of refusal, to tear down the houses. Confusion ensued; and, before the rioters could be made to leave the house and the yard, they had broken all the windows in front. While this was going on, their number was increased, by the arrival of several others, who made similar demands. When driven from the house of Karaimoku, they directed their course to the house of Mr. Bingham. Seeing this, and knowing his family to be unprotected, Mr. Bingham ran home another way, hoping to arrive there first. Not being able to do this, he fell into the hands of the rioters, by several of whom he was seized, some of them holding a club over him in the attitude of striking. The natives, who had borne the whole with astonishing forbearance, now interfered by laying hold of the sailors, so that, in the bustle, Mr. Bingham was released. He was afterwards pursued by other small parties. One sailor aimed a blow at him with a club, and another stabbed at him with a knife; but he happily escaped without injury. All the rioters were secured by the natives. After this affray had ceased, ten other sailors arrived, a part of whom attacked Mr. Bingham's house, and broke in a window. While two were attempting to force the door, one of them suddenly, and in an unaccountable manner, turned round and struck the other with a club, so that he fell, and was carried off as dead.

Many of the circumstances of this outrage are omitted, as a full explanation of them could not be given within moderate limits, and as some of them seem to fall especially within the

cognizance of a court martial. It is proper to say, however, that the chiefs were in the highest degree solicitous to prevent violence being offered to the rioters. They cried out to the people earnestly, "Do not kill the foreigners;—hold them fast;—handle them carefully." To which one or two answered with spirit, "How *can* we handle them carefully, when they are armed with knives and clubs?" One of the crew of the *Dolphin* received some dangerous cuts from a sabre in the possession of a native; and of the two or three sailors, who had joined the mob from other ships, one was indebted to the direct interference of Mr. Loomis for the preservation of his life. The forbearance of the chiefs was owing, principally, to the advice of the missionaries, already mentioned, and to the apprehension, that if any sailor, belonging to a government vessel, should be killed, how much soever he may have been the aggressor, the American government would be offended. Probably, if both these causes had not operated strongly, none of the rioters would have escaped alive. Several of the principal chiefs said,—indeed it was the general opinion of all classes,—that, had it not been for the influence of Christian instruction, all the seamen engaged in this affray would have been killed. And some of the chiefs said, if such an outrage had been offered, before the introduction of the Christian religion, not only the rioters, but all the foreigners in the place, would have fallen victims to the fury of the people. A member of the mission family, who was an eye-witness, remarked, that if one of the natives, or one of the missionaries, had been wounded, probably all the exertions of the chiefs to save the lives of the rioters would have been in vain.

On the evening of the same day, Lieut. Percival waited on the chiefs, not to make reparation for the injury they had experienced; not to express his regret that the Sabbath had been violated, the services of religion interrupted, the languishing chief disturbed in his own dwelling, the unprotected family of a missionary thrown into terror, while the life of the missionary himself was in imminent peril; and that all this had been done by seamen under his own command, in a national vessel. Not to express regret did he come; but to urge the repeal of the obnoxious law? On that occasion, and in such circumstances, he declared, in the presence of the principal chiefs, that the prohibition should come off; that he was determined not to leave the

islands till the law was repealed; and that he had rather have his hands tied behind him, or even cut off, and go home to the United States mutilated, than to have it said, that the privilege of having prostitutes on board his vessel was denied him, after it had been allowed, as he alleged, to a certain other individual whom he named. Messrs. Bingham, Loomis, and Chamberlain were present at this conversation, and two of them at least took part in it.

But the most painful portion of this sad history is yet to come. The next day it was rumored, that females, who should go on board ships, would not be punished; and, in a day or two, the missionaries learned with sorrow, that some of the chiefs, wearied by importunity, and terrified by threats, had given a kind of indirect permission, by intimating, that if any females should resort to their old practices, it should not be very strictly inquired into, but they should simply be considered as disgraced and excluded from the society of the good. Accordingly, a considerable number repaired on board. When the first boat with females passed along the harbor of Honoruru, in the dusk of the evening, a shout ran from one deck to another as if a glorious victory had been achieved—a shout, at which, as we may suppose without much danger of extravagance, hell rejoiced, and angels covered their faces in grief.

When Karaimoku was informed of the permission which had been given, he was very indignant. He called before him the chiefs, who had relaxed the authority of the law, and inquired of them what the facts were. They quailed at the severe rebuke of the venerable man, and wept under his chiding. But the fatal deed was done, and could not be recalled. The flood-gates of immorality were open, and a deluge of pollution could not be prevented. Had Karaimoku been in health, there is much reason to think, that so awful a calamity would not have taken place.

As to the chiefs, who yielded to the storm, much may be said in extenuation of their fault. They seriously believed, that the lives of the missionaries were in danger; and that, unless the controversy were speedily settled, they should be deprived of their teachers by the hand of violence. This apprehension filled some of them with grief. One was of a very pliable temperament, and could not muster courage enough to

make strong and pertinacious resistance to unreasonable demands. Besides, they did not know to what extent they might carry their internal regulations, without giving offence to the United States or Great Britain; and, feeling their own weakness, they wished to avoid collision with overbearing foreigners. After all, how few places are there in Christian countries, where, at the close of a similar struggle, a better result could be expected.

The law in question had been in operation three months before the arrival of the *Dolphin*; and had thus far proved effectual. For seven weeks after that arrival, the incessant efforts to procure a repeal were resisted. The reasons assigned for adhering to the law were of the most honorable character, and such as no Christian ruler should be unwilling to avow. It was simply alleged, that the law of God forbids licentious intercourse between the sexes; and that the chiefs wished all their people to obey a law so divine, and so favorable to human happiness.

No considerate man will think lewdness a small thing, even when the moral feelings of a community are such, as to drive it into the obscure haunts of vice. No species of immorality is more debasing in its influence upon those, who are enslaved by it. But in most heathen countries, and especially in the islands of the Pacific, lewdness is an evil of overwhelming extent and frightful enormity. Except in those cases, where it has been lately restrained by Christianity, it pervades all classes, strikes at the root of domestic enjoyment, renders the family state impracticable, brings down what might otherwise be society to a level with gregarious animals, prevents all intellectual improvement, entails upon the people abject poverty and the most loathsome diseases, and completes the catalogue of its baleful effects by leading to the horrid prevalence of child-murder. It is needless to add, that so long as such an evil remains in undiminished force, all attempts to secure the permanent melioration of the people must be fruitless.

The man, therefore, who promotes lewdness at the Sandwich Islands, either by example or advice, cannot be ranked otherwise than as the enemy of all improvement, the opposer of every benevolent effort, the prompter to infanticide, and a sharer in its guilt. He sacrifices to the basest passions the present and future interests of multitudes, who, in the midst of their ignorance and their wretchedness, deserve not such a tremendous

infliction at his hands. And if he goes from a land, where the lights of knowledge and religion have been shining around him; where he has seen and felt the benign influence of probity and chastity and good institutions; how can he be willing to mingle a cup of such inconceivable bitterness, and present it to the lips of his perishing fellow men? And most of all, if he sustains the character of a public agent, and stands forth as the representative of the government of a civilized country, and sails under national authority, and wields a physical force for the protection of the weak and the injured, and all these means of a beneficent influence become perverted in his hands, the means of annoyance to the good, the instruments of terror to the timid and irresolute, and a rallying point for the abandoned in principle and life;—what words can adequately describe the deplorable tendency of such a course, or the miseries which must inevitably result from it?

When it was known that the law was prostrate, Lieut. Percival called upon the chiefs to express his gratification. He said he was now at ease; and that he intended to visit Maui and Hawaii, where the prohibition was still in force, and compel the chiefs in those islands to rescind it. So great a calamity was kindly averted; and Honoruru alone was polluted by a visit from the Dolphin. The influence of this vessel, during the subsequent ten weeks of her stay, may well be imagined. So odious was it, even in the eyes of the common people, that they applied to the vessel and her commander, interchangeably, the appellation of the mischief-making-man-of-war.

From May till October the opposition of foreigners, which had received such an impulse, continued to rage against the mission with increasing violence; nor did it receive any material check till December. The greater part of visitors and residents were evidently not pleased with the hold, which religion appeared to be taking upon the hearts and lives of the inhabitants. If the truth should continue to advance for a few years to come, as it had done for two years past, vice would not only be unfashionable, but a vicious man would be an object of disgust and abhorrence. Now appeared the favorable period for resistance; and it would seem as though the hope was really entertained, that Mr. Bingham would be driven from his post, and the progress of the mission effectually checked. His life was threatened, and was generally thought to be in danger. As he was the only or-

daind missionary at the place, spoke and preached in the native language constantly, and had much intercourse with all classes of the people; it was not strange that he should be the object of peculiar hostility with those, who would gladly have prolonged the reign of ignorance and wickedness. It is not to be understood, however, that all visitors of the islands are enemies of moral improvement, and of the mission. Some well-meaning men are overawed by the noise and violence of the profane; and they choose to be silent. Others, of a more decided cast, take the part of the missionaries and defend them. Of this class, the number has of late been exceedingly small. Grateful mention is made, however, of the kind and friendly conduct of captain Sayre; of the Marcus, and captain Page, of the Dido, who were at the islands, at a time when the opposition of foreigners was most violent. Perhaps there were others equally meritorious, whose names have not been communicated.

When it is considered how earnestly and industriously the mission was opposed by foreigners during the whole of last year; that the port of Honoruru was visited by more than a hundred ships, and more than 2,000 seamen; that every species of falsehood was resorted to, and much vulgar abuse poured forth upon the mission; and that uncivilized people are, for the most part, easily made to distrust their benefactors:—when these things are considered, it is truly remarkable, that for many months, none of the chiefs or people appear to have had their confidence in the missionaries shaken. All the highest chiefs were, and continued to be, decided friends; and so were the people down to the month of November. At that time, and subsequently, some chiefs, of inferior rank, were led into vice by the unceasing temptations of the foreigners. A considerable number of the people followed so pernicious an example, and began to relish their old games of chance, and to relapse into intoxication. As the opposers had predicted, that the great attention to religion would be temporary, they endeavored to accomplish their own predictions by openly attacking and secretly undermining the influence of the missionaries, and by leading the natives, so far as possible, into gross vice. For this purpose, they took great pains to establish horse-races, in such a manner as to interfere with the solemn religious services of the first Monday in every month. For this purpose they inveigled some of the chiefs to

play cards for money, urging as an inducement, that this was practised, and deemed honorable, by men of high standing in Great Britain. For this purpose, they induced as many as possible, to return to drinking, and to the songs and dances of former times. And though they had not been very successful, down to the dates of the last intelligence, in this war upon the best interests of the people, yet it is deeply to be lamented that a party was forming, which avowedly preferred some degree of licentiousness to the strictness of Christian morality. Every device was used to detach the young king from the instructions of the missionaries, and to prejudice his mind against Mr. Bingham, who had been his regular teacher. How far this lad of fourteen will be suffered to fall into the hands of those, who would corrupt, debauch, and destroy him, must be left to the developments of Providence.

PREACHING OF THE GOSPEL. Public worship was well attended by the natives, at Honoruru. Sometimes 4,000 souls were present, as during the preceding year. Mr. Bingham made a tour of Oahu, attended by Kaahumanu and other chiefs. During this tour, the Gospel was preached to nearly all the people. They were faithfully exhorted by the chiefs, and gave the profoundest attention. Schools were visited, and new ones instituted, and the effect was very auspicious. Mr. Chamberlain had taken a similar tour just before; and though he is not a preacher, he had it in his power to give much good advice, and to ascertain the real state of the people in the different villages and districts.

When Mr. Bingham was absent to attend the general meeting at Kairua, the assemblies on the Sabbath were very large, and, as there was no ordained missionary present, leading individuals among the religious natives conducted the services with great propriety. How extensively serious impressions were made upon the minds of hearers could not be ascertained; but in almost every place where religious truth had been communicated, some persons seemed to be deeply affected. Early in the present year, a female chief of high rank requested Mr. Bingham to preach to those of her own sex, who professed to be desirous of learning the way of salvation. At this select meeting 700 females assembled.

SCHOOLS. The system of general instruction has been pursued with commendable zeal and regularity, though the opposition above described was not without its influence upon every part of missionary labor. Such was the pressure of business and of anxiety which it occasioned, that two quarterly examinations of the schools were necessarily omitted; and so furiously were the missionaries beset, during a great part of the last year, that they could not keep the public journal of the station written out in full, nor maintain their usual correspondence with the Board.

On one occasion in December last, when captain Jones, of the United States sloop of war Peacock, was present, the pupils of the town and neighborhood of Honoruru were called forth to an examination; or at least so many of them as possessed slates, or could obtain them by purchasing, or borrowing. Five hundred and seventeen presented themselves, marshalled in proper order, and promptly wrote words and short sentences, which were submitted to the inspection of the visitors.

In January, an examination of all the schools of this island, so far as they could be collected, was attended to, and occupied four days. On this occasion, 7,177 adults and children appeared, and passed under review. Most of them could read, spell, and recite portions of hymns and tracts. Twelve hundred and eighteen could write a decent hand on a slate. Of learners who did not appear at the examination, 1,126 were accounted for; making the total number of learners, connected with the schools of Oahu, 8,303.

PRINTING. On executing the edition of hymns, which was mentioned in the last Report, as being in the press, the number was fixed at 10,000 instead of 15,000, which was the number first contemplated. Probably the reason of this diminution was the want of a portion of the paper for more pressing demands. Of the elementary tract, which answers for a spelling book, 22,000 copies were printed last year, making 63,000 in the whole. Between June 1825, and October 1826, of tract No. 2, there were printed 7,000 copies; of No. 3, a small catechism, 11,500; of No. 4, containing the Decalogue, Lord's Prayer, and other things, 10,000; of No. 5, original compositions of the chiefs, 3,000; and of the parable of the Good Samaritan, 500. Since Mr. Loomis left the islands, a tract of 16 pages, containing

our Saviour's Sermon on the Mount, and some other extracts from the Gospel of Matthew, has been published in an edition of 15,000 copies for the mission, and 2,000 at the expense of two female chiefs. A set of certificates for native teachers has also been printed. Mr. Bingham superintends the press. The work is done principally by natives.

VISIT OF THE PEACOCK. This national vessel, under the command of captain Thomas Ap Catesby Jones, arrived at Hononuru about the middle of October, and remained till January. During the first part of this period, Mr. Bingham was absent. Such had been the influence of the Dolphin, that the remaining members at this station, not knowing the character of captain Jones, were not inclined to bring forward the state and interests of the mission to his special attention. He was exposed to the misrepresentations of those, whose feelings were in the highest degree adverse to the religious and moral improvement of the natives; but, with an independence, which cannot be too highly commended, he determined to judge for himself, and to wait for evidence before he formed his opinion. Having a favorable opportunity to get this evidence, as will be described in a subsequent page, he did not hesitate to bear a most decided and honorable testimony to the mission.

WAIMEA.

1820.

This place is on the southern shore of the island of Tauai.

At the date of Mr. Whitney's last letter, which was on the 6th of March, he was about removing his family to Lahaina. Mrs. Whitney's extremely feeble health required, that she should reside where she could receive the attentions of some female friend connected with the mission. Mr. Whitney had also lately experienced a severe attack, of the bilious kind, from which he had but just recovered.

Mr. Ruggles had previously left this station, on account of health, in the expectation that a residence at Waiakea, where the change of air is very great, would be of permanent benefit.

Though these removals were made in consequence of urgent necessity, and with the approbation of all the missionaries

who could be consulted, it was a matter of grief that the station should be left without a spiritual teacher, or any one to advise the people, or superintend the schools.

As it respected the people, there was much to encourage to faithful labor. The wife of the governor had been admitted to the church, and three others were proposed for admission. Not a few are seeking with childlike simplicity the way to heaven. There are fifty flourishing schools, containing more than 1,600 learners, the most of whom can read and write.

The house of Mr. Whitney had been the daily resort of an inquiring multitude. When the people came to him in tears, and wished to know when he should return, the only answer was, *When the good people in America should send him an associate.* The governor, who has been sincerely, and, from the first, friendly to the mission, was so desirous of having an associate teacher with Mr. Whitney, that he made a contract, by which a sea-captain engaged, for a stipulated quantity of sandal wood, to procure a passage for a missionary and his wife, if the Board would send him one. As this island is not much exposed to the visits of ships, it is hoped that the people will not be so much annoyed by wicked and profligate foreigners, as some other places have been.

LAHAINA.

Rev. William Richards, *Missionary.*

Mrs. Richards.

Rev. Samuel Whitney, *Missionary.*

Mrs. Whitney.

Stephen Pupuhi,

Robert Hawaii, and } *Native Assistants.*

Taua,

Mr. Richards felt constrained to visit Honoruru, in January of last year, from a regard to the delicate circumstances of Mrs. Richards's health, it not being safe for Dr. Blatchely to leave Karaimoku, then in a very critical situation, and whose life seemed of great importance to the mission and to the people. As it became known to the inhabitants of Lahaina, that their minister was about to be absent, they exhibited plain indications of attachment. Many wept, and all expressed sorrow, in the strong-

est terms, inquiring what they should do without a shepherd. A thousand assembled on the beach to take leave; and, after commending them to God in prayer, Mr. Richards and his family embarked.

On the 19th of May, after an absence of four months, he returned. During this time he had received many interesting letters from the people of his charge, particularly from the young princess Nahienaena. Mr. Richards would have returned earlier, had he not dreaded a visit from the Dolphin, which was threatened, in case any missionary went there, before that vessel should leave the islands.

The number of pupils appears to have diminished during this interval, but the schools were continued. Religious worship was conducted regularly by Robert and Taua. On numbering those who attended private prayer-meetings, they were found to amount to 200; and it was supposed that prayer was offered daily in two thirds of the families. As the advantages of Christianity, when compared with the ancient idolatry, were very apparent, and the reception of the Gospel was very popular, the missionaries thought it prudent to be cautious and slow in admitting church members.

The attachment of the natives to Mr. Richards was manifest, not only by their grief at his departure, and their joy at his return, which immediately brought numbers of them seven or eight miles to see him,) but by their solicitude for his recovery when sick, and by the earnest attention, which they gave to his instructions. The monthly concert is attended here, much as in the United States. The people are made acquainted with the state of the heathen in all parts of the world. Two of the prayers are offered by natives.

At a public examination of the schools, July 11, 1826, there were present, from 29 schools in Lahaina, 568 male pupils and 570 females, in the whole 1,138. Absent members of the same schools, 282; making 1,420 enrolled scholars in the town of Lahaina. There were present pupils from other parts of the island, and from neighboring small islands, amounting to 1,895, making the whole number present 3,033. Of these more than three fourths were found able to read in all the books printed in the language. From what was known of other schools not assembled here, it was computed that about 3,000 were deriving some instruction

in letters from this single station. The school of the young princess was much distinguished at this examination, as it had been at preceding ones.

When Mr. Richards was absent from Lahaina, at a general meeting of the missionaries, in October last, the station was visited by English and American whaleships, whose crews committed gross outrages upon the peace and property of the inhabitants. The governor was absent likewise, and the place was left in the charge of a female chief, a neice of Karaimoku. The anger of the sailors was excited by the fact, that prostitution was forbidden. This prohibition they charged upon Mr. Richards; and a mob proceeded to his house for the purpose of killing him, as they declared. Not finding him at home, and his house being guarded by faithful natives, they turned to such of his other property as they could find, and destroyed it. Kekauonohi, the female chief, with admirable spirit and energy, commanded all the females of the place to flee with her to the mountains, which order was promptly obeyed. The riotous sailors, after filling the place with violence for a number of days, pillaging the houses of the unoffending natives, and destroying their property, returned on board, having totally failed of their object. The people did not resist, partly because they had no high chief to lead them, and partly because they had been taught the peaceable maxims of Christianity. They submitted to the spoiling of their goods, knowing that they were persecuted for righteousness' sake. The town of Lahaina contains 4,000 inhabitants. What would be thought in this country of the crews of foreign vessels, who should land on the coast, and compel all the females to flee into the interior in order to avoid guilt and dishonor?

Lahaina is on the southwestern point of the island of Maui. The mission became established here in the summer of 1823.

KAIRUA.

1820, recommenced 1824.

This place is on the west side of Hawaii, and about equi-distant from the northern and southern points of the island. In the days of Tamehameha, it was the seat of government for all the islands, and the governor of Hawaii now resides here. It is in a barren and desolate region, on a rough bed of lava. No sweet water

can be had for drinking, except that which is brought by hand about four miles.

Rev. Asa Thurston, *Missionary*.

Mrs. Thurston.

Rev. Artemas Bishop, *Missionary*.

Mrs. Bishop.

For fifteen months before the autumn of 1826, there was a very pleasing attention to religion at this place. A number of individuals were thought to give increasing evidence of piety. There can be no doubt that they were deeply concerned for the salvation of their souls, and that their conduct was essentially changed by the motives presented in the Gospel. A safe and prudent course has been pursued. The missionaries have not been in haste to admit the natives, even those in whom they had the greatest confidence, to a profession of religion; lest in time of temptation they should fall away, and bring a reproach upon the cause.

On the 27th of September, 1826, a large church was dedicated to the service of God. Mr. Ely preached from 1 Kings viii, 27, and Mr. Bingham made the dedicatory prayer. This building is 180 feet long and 78 broad. The posts, fifty one on each side, are firmly set in holes blasted in a rock of lava. The roof and the sides are covered with firm and durable thatch. It is hoped that the building will last twenty years. Some idea of the amount of labor bestowed upon it may be formed by the following facts. All the men in the district were called out by the governor in the February preceding, to cut the timber, and bring it from the mountains by hand. In this manner 400 trunks of trees, from 40 to 60 feet long, were collected in a few weeks. The posts having been raised before July, the people were again called out to put on the thatch. About 4,000 came, bringing with them the materials. In a month they had accomplished this part of the work. The floor is a bed of stones, three feet deep, laid upon the rock, and covered with a thick layer of rushes. Mats are spread upon the whole. It is supposed that 6,000 persons were present at the dedication.

This is certainly a work of great public spirit, on the part of Kuakini, the governor. He was prompted to it by seeing the multitudes

assembled for religious worship, without any convenient place in which they could hear the word of God.

On the day after the dedication, the people were again assembled, and were addressed by Kuakini, and several other high chiefs, all of whom expressed a determination to follow the precepts of Christianity in their government.

On the 29th, Mr. Goodrich was ordained to the work of the ministry, having previously sustained the character of a licensed preacher from the time of his leaving America. Mr. Whitney was ordained at the same place in November 1825.

The usual audience at Kairua, on the Sabbath, consists of about 3,000 souls. Many of the inhabitants of neighboring villages constitute a part of it. The missionaries make weekly excursions to more distant villages.

In December 1825, Mr. Bishop commenced a tour of the island, which he completed in the beginning of the following month. In this circuit of 350 miles, he preached at most of the villages on his way, and conversed much with the people. He found them willing to hear, and favorably impressed in regard to the Christian religion. They felt their ignorance, and were ready to acknowledge it. Eighty schools were in operation, containing not less than 4,800 pupils, in the whole. This number was greatly augmented, in the subsequent months of the year. Wherever schools were found, the Sabbath was observed. The people abstained from labor and diversion, and listened to the exhortations of the schoolmaster. What is most remarkable, drunkenness was almost entirely suppressed. Mr. Bishop saw but one intoxicated man; though, only two years before, the inhabitants of whole villages were in a state of inebriation at the same time.

When Kaahumanu visited this island, in the fall of 1826, Mr. Bishop accompanied her in a short excursion, and witnessed the faithfulness of her exhortations, and the deep and solemn interest which she manifested in the moral condition of the people. She was formerly very haughty; but, since she became pious, her meekness and condescension attract much observation, and greatly endear her, not only to the missionaries, but to all classes of the natives.

On one occasion, Mr. Bishop preached to 10,000 hearers, assembled in a cocoa-nut grove. This vast concourse was brought

together by proclamation of the chiefs, for the purpose of being instructed in the design, which their rulers had for some time entertained, of forming a code of laws upon the basis of the word of God.

The Gospel of Matthew had been translated here, as well as at four other stations. From these five copies a standard copy was agreed upon. The governor very kindly aided in the work of translating.

Mrs. Thurston had been in a declining state of health, but appeared somewhat better. The other members of the family had been exempt from sickness the last year.

Missionaries from all the stations assembled here in September, and held deliberations for several weeks, on the general concerns of the mission. The chiefs held a meeting also, at the same time. Here Karaimoku died, on the 8th of February last; but this event deserves a more particular notice, which will be found under the head of *General Remarks* relating to this mission.

WAIAKEA.

1824.

This place is on the north-eastern side of Hawaii, and is also called Byron's Bay. It has a fine harbor. The soil in the vicinity is very fertile, as it is moistened by showers almost daily. The climate is essentially different here from what it is on the other side of the island. There it is dry and sultry; here it is damp and always exposed to the trade winds.

Rev. Joseph Goodrich, *Missionary*.

Mrs. Goodrich.

John Honorü, *Native Assistant*.

The church, which was mentioned in the last Report as commenced, was completed in December 1825, and dedicated on the last day of the year. It is 96 feet long and 30 broad, and has been generally filled with worshippers. The chief of the place is less favorably inclined towards Christianity, than are the rulers of any other district, in which missionaries reside. He is not of high rank; nor has he any influence, beyond the effect of his example. The number of schools is increasing.

KAAVAROA.

1824.

This station is on the western side of Hawaii, sixteen miles south of Kairua, and near the place where Captain Cook was killed.

Rev. James Ely, *Missionary*.

Mrs. Ely.

Thomas Hopu, *Native Assistant*.

A letter from Mr. Ely dated Nov. 23, 1826, gives a full and very interesting account of this station. Within ten miles of the place were schools containing more than 2,000 pupils; and about the same number were taught in schools more remote, which originated from the influence here exerted. Mr. Ely is of opinion, that full one half the inhabitants of Hawaii, reckoning men, women, and children, are desirous of learning to read; and that, within two years from the date of his letter, 20,000 persons will be able to read the Gospels; and that more than that number of copies will be wanted. The people will gladly pay for books, either in labor or in the produce of the country; and, in this way, the expenses of the mission may be very materially diminished.

The chiefs, who reside here, have always been friendly, but are becoming more and more kind and attentive to instruction. *Naihi*, the principal chief, has enlisted with great zeal in the pursuit of knowledge, and appears very thoughtful and serious.

His wife *Kapiolani* continues to give evidence of decided piety. *Kamakau* and *Alapai*, the first an old man, the other a youth, are considered as ornaments to the church.

The people generally attend public worship, and many of them are interesting inquirers. They are very kind and attentive, and ready to do the missionaries any favor which is asked. "We often leave our house with unlocked doors," says Mr. Ely, "and our goods exposed, and, on our return, we always find them unmolested."

GENERAL REMARKS.

The history of this mission, from the landing of the first missionaries to the date of the last letters, comprises a period of somewhat less than seven years. The change which has been wrought within that time, is one of the most remarkable events to be found on record. From a state of utter ignorance, on religious and moral subjects, the chiefs and people have been so much instructed in the Gospel, and have so far been brought under its influence, that the salutary effects are every where perceptible. Some of the highest chiefs, who possess nearly the whole authority of the islands, bear most decided testimony to the excellent character and benevolent labors of the missionaries. The most distinguished chiefs have for some time given satisfactory evidence of piety, and have directed their influence constantly to the promotion of religion and good morals among the people. The great complaint of the opposers of the mission is, that too much time is given to religious exercises, and to attendance at school.

In a circular letter, printed at the mission press, dated Oct. 3, 1826, and signed by eight missionaries, representing all the stations, it is announced to the world, and especially to all the residents at the islands, whether friends or enemies, that 'nearly all the chiefs and leading persons on the islands, and many others too, had been taught to read and write so correctly as to correspond by letter;' that 'the vices of drunkenness and gambling, with which the land was formerly almost overrun, were now limited to a comparatively small number;' that 'the observance of the Sabbath was almost universal;' that 'schools were established in every part of the islands, attended by 25,000 scholars in the whole;' that 'a number of the leading persons in the nation, as well as several others of a lower rank, publicly declared their belief in the doctrines and rendered obedience to the precepts of the Bible;' and that 'thousands, who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms, and thousands who wasted their days in idleness, were now assembled in schools, and in the habit of spending their leisure time in reading scripture tracts and listening to instruction.'

This circular was designed to meet, and indirectly to refute, the cavils and misrepresentations of evil-minded men.* It contained a developement of the principles of the mission, and challenged an investigation. Some of the residents at Hon-oruru, dwelling much upon the word *challenge*, formally proposed a public investigation. The missionaries, after some deliberation, concluded to assemble for the purpose; though, after their long general meeting, such a measure was attended with great inconvenience. They had suffered so much, however, from false allegations, which they had no opportunity to meet, that they were desirous of giving every facility to an inquiry, where witnesses could be introduced, and the whole business transacted in public. They supposed that the residents who had laid hold of the offer of an investigation, intended to make definite charges against the mission; but, on attempting to settle the preliminaries of the meeting, it was found that no accusers were to appear, but that the missionaries were to have the privilege of vindicating themselves generally, or of proving the truth of their own assertions, which were not to be contradicted.

The meeting was held on the 8th of December, in the presence of Captain Jones of the *Peacock*, several of his officers, and many others. The missionaries appointed Mr. Richards to speak in their behalf, and Mr. Charlton, the British consul, took the lead in the opposition. He brought forward the business of the meeting by mentioning the circular;—alluded to the complaint and remonstrance therein made, and to the engagement of the missionaries, that they would substantiate with witnesses every thing they had asserted;—and then said that he and his friends had assembled to hear what the missionaries had to say and prove.

The missionaries stated, (in accordance with what had been previously stated in a letter, while attempting to settle the preliminaries of the meeting,) that the obvious import of the circular was, that if any assertion contained in it should be denied, or the character or conduct of the missionaries should be impeached, and such denial or impeachment, should be presented in a definite form, and any attempts should be made to sup-

* See this document at large in the Appendix. No. II.

port it by evidence *then* the missionaries would feel bound to answer, by the introduction of testimony on their part.

To this Mr. Charlton replied, that he and his friends had not come together as the accusers of the missionaries, although he, for one, was exceedingly dissatisfied with the operations of the mission, and had made official complaint to his government against it. He proceeded with several vague and extravagant declarations and insinuations, with a view to leave the impression that the people were growing worse and worse.

The missionaries merely demanded, that, if these things were designed as charges, they should be written down, and the evidence produced in support of them.

Mr. Charlton said, for himself and his party, that they were not in the habit of writing; but that he knew the people here, and at the Society Islands also, were a great deal worse than they were when Cook was here. He went on some time, in the same loose and desultory manner as before.

Two American captains then spoke, in a very boisterous and insulting manner, but without making any charge, or allegation, whatever.

To all this, and every thing else, the missionaries replied: "We have challenged an investigation. You have accepted the challenge. Let your charges be stated definitely, and bring your evidence in support of them; then, and not till then, will there be any thing for us to do."

Mr. Charlton said, that there was not a chief on the islands, who dared to testify against a missionary.

Another opposer added, that the evidence against the missionaries was of such a kind, that it was impossible to get at it, so as to bring it forward.

The missionaries said, that they did not expect their opposers to bring sworn witnesses, or such evidence as would be deemed legal by a regular court; but any evidence, *of any sort*, which would at all influence a candid mind, might be exhibited, and to such evidence they would reply: but if no evidence, of any kind whatsoever, could be exhibited, then they should confidently leave it to the friends of civilization to decide, whether their cause and character did not remain unimpeached.

Captain Jones remained a mere spectator, until he perceived the whole ground of dispute; and then rising, proposed that the

circular should be read entire, that it might be looked at as a whole; for he thought some had misunderstood it, in consequence of looking at it in detached parts, which was not a correct way of examining such a communication.

It was read, according to his request, after which he rose again, and, in a very clear and explicit manner, stated what he thought to be its purport. He said that, as he viewed the subject, it was the business of those gentlemen, who had replied to the circular, to direct the attention of the missionaries to some special charge, and bring their evidence in support of that charge: otherwise nothing could be done; for no one would expect the missionaries to arraign, try, and condemn themselves. He thought the circular was a clear, full, and proper declaration of the objects and operations of the mission, and that the public were candidly and fairly called upon to point out any mistakes, either in principle or conduct, and to bear witness of the evil, if there were any. He thought the gentlemen of the mission had done every thing they could on their part, and that now the burden of proof must lie on those, who accepted the challenge; and if charges should be proved against the missionaries, then they might be expected to answer.

He begged pardon for his intrusion if it were such, and took his seat.

This seemed to damp the spirits of the opposers not a little, and one of them soon moved an adjournment.

Captain Jones rose again, and said he did not wish any one to think, that he appeared there as the champion of the missionaries. That was not his intention, though he had taken the liberty of expressing his opinion. He thought the missionaries might err, as well as other men; and where he thought they could improve, he was ready to express his opinion to them, and had even done so; and, as they had so frankly called upon the public to do the same, he saw not why the gentlemen present should refuse.

Another of the opposers renewed the motion for an adjournment, and the meeting broke up.

In the close of the account, which the missionaries forwarded, of these transactions, they say: "Thus ended our *trial*, as it has been called, although our enemies did not dare venture in writing even a single charge;—and that too, when they had been re-

peatedly challenged to do it. In all these occurrences, we have great occasion to notice the finger of Him, who has ordered all the circumstances of this mission with so much wisdom and mercy."

They speak, also, very respectfully and affectionately of Capt. Jones, as a gentleman, an officer, and a man of religious principle; and add, "he has greatly endeared himself to us, and to the chiefs of the island."

The service, which this officer rendered to the cause of truth and good morals, on an occasion so important, made a very grateful impression on the minds of the Committee, and will doubtless be highly appreciated by the Christian public. When about to leave the islands, more than three weeks after these transactions, and when there had been sufficient time for deliberation and further inquiry, Captain Jones wrote an affectionate farewell letter to the missionaries, in which he bears testimony to the good effects of missionary labors, as they had fallen under his own observation, both at the Sandwich and at the Society islands; says, that he has heard of ill effects of these labors, but has not seen them; declares, that he witnessed the readiness of the missionaries to meet an investigation, and to answer any written charges, which could be susceptible of proof or refutation, and that, as no charges derogatory to their characters had been brought forward after so long a notice, it was but fair to conclude that none could be; and expresses sincere acknowledgments for the kind attention he had received from the missionaries individually. He concludes by saying, "If it should hereafter appear, that this visit has, in however remote and minute a degree, contributed to further the missionary efforts, I shall be well recompensed for the long absence from my family."

Besides the native teachers already mentioned under the title of *Native Assistants*, Richard Kalaiaulu, Kahikona, Bartimea Lalani, and a considerable number of others, have been employed to conduct prayer-meetings among the people at different places, and have been useful in this way, as well as in teaching and superintending schools. In every district of all the islands, schools have been established, and so rapidly have they increased, that an exact register of them all had not been kept. In the instruction of these schools, not less than 400

native teachers are employed, who, being able to read and write, and apparently well disposed, are in no small degree useful to those under their charge. The missionaries have adopted a regular system of employing schoolmasters, and of giving them certificates of appointment.

The subject of marriage, as it concerns the inhabitants in their new circumstances, has demanded much attention; and it is a constant part of missionary labor to introduce Christian principles in regard to all the intercourse between the sexes.

Among the numerous decisions at the general meeting, was one directing an application to the Board for a reinforcement, consisting of at least five ordained missionaries, a physician, and a printer. At all the stations, it is the earnest desire of most of the chiefs and many of the people, that the number of missionaries should be increased; and that every village should be enlightened by the Gospel.

DEATH OF KARAIMOKU. This distinguished chieftain possessed great power and influence at the islands, during a period of more than thirty years. He was a hereditary chief, but not of high rank. His capacity for public business recommended him to Tamehameha, to whom he proved a faithful and most responsible agent. From the death of that king, in May 1819, till his own death, he shared the principal authority with Kaa-humanu. For the last year of his life, he was in a constant state of suffering from the dropsy, to relieve him from which he was the subject of ten or twelve operations. In January last, he felt so well, that he desired to visit Hawaii, thinking he should probably die there. He touched at Lahaina, witnessed the reception of the young princess into the church, and proceeded with a degree of comfort to Hawaii. Under an unsuccessful operation he fainted, revived a little, and died in a few hours. The missionaries learned from Tute, his Tahitian teacher, that Karaimoku's mind appeared, in his last conversation, to be steadfast in the faith and hope of the Gospel.

Some months before his death, he had his parting advice to his people committed to paper. Just before he left Oahu, it was read to him. "These are my sentiments still," said he, "and on the day that I am taken away, I wish the people to be assembled, and these words to be read to them as mine." This

document, like his other compositions, since his professed obedience to the Gospel, is described as breathing a spirit of piety, and exhibiting evidence of the Christian hope.

Before the arrival of the mission at the islands, this heathen chief had never learned any thing respecting religious or moral subjects. Though shrewd and sagacious as a ruler of savages, and as accustomed to transact business with many sorts of men, he had been habituated to most of the vices of the heathen state. It was not till two or three years after the establishment of the mission, that Christian instruction appeared to exert much influence upon his mind. From the time of the insurrection at Tauai, his conduct seemed to be regulated by religious principle. The evidences of his Christian character, are thus enumerated by Mr. Bingham, in his last letter.

"The consistency of his life with what he knew of the requirements of the word of God;—his steady adherence to Christian principles, which he professed to follow since his contest, preservation, and victory at Tauai;—his steady, warm, and operative friendship for the missionaries, and his constant, and earnest, and efficient endeavors, while his health would allow it, to promote the cause of instruction and religious improvement among the people;—his constancy in attending the worship of God;—his firmness in resisting temptation;—his faithfulness in reproving sin;—his patience in suffering;—his calm and steady hope of heaven, through the atonement of Christ, whom he regarded as the only Saviour, to whom he had, as he said, given up himself, heart, soul and body, to be his servant for ever;—all combine to give him a happy claim to that most honorable title of rulers on earth, a *nursing father* in Zion, and to the name of 'Christian, the highest style of man.' This world, he said, is full of sorrow; but in heaven there is no sorrow nor pain;—*it is good; it is light; it is happy.*"

It is a subject of gratitude, that the life of so important a man was preserved during the troubles of last year, when his sudden removal might have been followed by most disastrous consequences. Thanks should be rendered, also, for the gracious support which was afforded him, during his long illness, as death gradually advanced. The power of religion was strikingly manifest in the victory, which, in this instance, faith gained over inveterate habits, pride, the love of sin, and the love of the world. Nothing but Christian truth ever obtained such a conquest.

It is not improbable that some of the natives, disliking the restraints of a strict morality and the claims of the divine law,

may form a party in opposition to the progress of the Gospel. Such a party would be cherished by all foreigners of loose principles and bad character. If the missionaries are called to meet opposition in any new form, let their brethren, scattered throughout our Christian community, intercede for them, that they may receive wisdom from on high.

The debts contracted by the improvidence of the chiefs, have presented a serious obstacle to the work of improvement. The amount of these debts is found to be about \$160,000; and the government is making exertions to pay them off soon. For this purpose a tax was recently laid, which, considering the circumstances of the people, must be denominated a heavy one. Every able bodied man is required to cut in the mountains, and bring to some prescribed port, half a *picul* of sandal wood, which is valued at *four dollars*, and is taken at that rate by the creditors of the government. On his complying with this requisition, he is permitted to cut the same quantity, and dispose of it for his own benefit. Such a privilege was never before granted to the people, and is one proof of the beneficial effects of Christianity in opening the minds of the chiefs to principles of right and wrong. It should here be mentioned, that Karaimoku had for some time been in the habit of paying his laborers regularly for their services, instead of compelling his vassals to work for him without compensation, as had previously been the practice. In this general exertion to pay off the public debt, every adult female is required to pay *one dollar*, or products of her labor to that value.

In closing the account of this mission, the Committee would express their unfeigned thanks to God for his kindness to the missionaries, when placed in new and arduous circumstances; and for the prospect of sending a reinforcement to their aid. With the permission of Providence, such a reinforcement, consisting of four ordained missionaries, a physician, a printer, their wives, and several other individuals, will embark from Boston, about the first of November.*

* See Appendix No. III.

V. MISSION AMONG THE CHEROKEES.

The country now inhabited by the Cherokees was received by them from their ancestors. By numerous treaties large tracts have been sold to the United States. The territory, which remains to the tribe, is supposed to contain from 10,000 to 12,000 square miles, or from 6,000,000 to 8,000,000 acres. About two thirds of this country lie in the N. W. corner of Georgia; about one fifth in the N. E. part of Alabama one tenth in the S. E. part of Tennessee, and a small fraction in the S. W. corner of North Carolina. The Chatahoochie river forms the S. E. boundary, and the Tennessee river the N. W. boundary. There is some land of the first quality: much that is of inferior value, and not a little entirely incapable of cultivation. The number of people is supposed to be about 14,000.

No change of the individuals, connected with this mission, has taken place within the year past, except that two unmarried females are on their way, to aid in various domestic cares and labors.

BRAINERD.

1817.

This place is situated near the 35th parallel of latitude, about 7 miles S. E. of the Tennessee river.

Rev. Samuel A. Worcester, *Missionary*.

Mrs. Worcester.

Mr. John C. Elsworth, *Teacher and Superintendent of secular concerns*.

Mrs. Elsworth.

Mr. John Vail, *Farmer*.

Mrs. Vail.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic*.

Mrs. Blunt.

Miss Sophia Sawyer, *Teacher*.

Mr. Luke Fernal, *Mechanic*.

Mrs. Fernal.

Mr. Henry Parker, *Miller*.

Mrs. Parker.

Mr. Worcester is still employed in acquiring the Cherokee language, with a view to preaching, translating the Scriptures, preparing school-books, &c. He expects to remove to Newtown, in a few months, for the purpose of securing some advantages, in regard to the language and translations, which could not be so well secured elsewhere.

The schools continue to flourish. The examination last June was peculiarly gratifying. Mr. Worcester gave a full account of it, which appears in the *Missionary Herald* for September. Among the instances of proficiency, which seem quite remarkable, are these: In the school for girls, two of the pupils answered sixty two questions in geography, (many of the answers being very long and complicated,) without any mistake, except in regard to the southern boundary of one of the United States. In the school for boys, though many words were spelled, in different parts of the spelling book, not a single mistake was made in this exercise. The number of pupils here is about fifty; of whom rather more than half are boys. Some of the girls are beginning to show quite a fondness for reading.

Mr. Parker removed hither from Carmel last winter, as his services were particularly needed for tending the mills.

The smith's shop was burned by accident in December, which occasioned considerable loss, not only by the destruction of property, but by the delay before this branch of business could be resumed. The Cherokees in the neighborhood felt the inconvenience of this interruption very sensibly.

The mission family has suffered much by the ague and fever. Though this disease has generally yielded to medicine, within a short period, yet relapses have been frequent. There is reason to fear that the mill pond, half a mile distant, has an unfavorable influence upon health.

CARMEL.

1820.

On the road from Augusta to Nashville, 62 miles S. E. of Brainerd.

Mr. Isaac Proctor, *Teacher*.

Mrs. Proctor.

Mr. Josiah Hemmingway, *Farmer*.

It was found on trial, that the farming business of the station could be done by Mr. Hemmingway, with some aid from hired natives, and that Mr. Parker could be more advantageously employed at Brainerd than here. The crops of last year were abundant. Eight hundred bushels of corn were gathered, with a sufficient quantity of forage for the cattle and horses. From the live stock of the mission a supply of beef and pork was derived. The example of farming set here has had a very pleasing effect upon the natives in the vicinity, and has stimulated them to new agricultural labors. The prospect of crops the present year is very good.

The school has been uniformly in a pleasing state. The proficiency of the scholars is very respectable. The average number through the year is about 25;—more in the winter, fewer in the summer, when they are taken away to labor. Several children live in Mr. Proctor's family, greatly to the satisfaction of their parents. In some instances, there is a rapid improvement; and, in one instance lately, a painful disappointment of the hopes of the teacher.

Four persons have been added to the church, within the year past; three whites and one native. They all appear to give remarkable evidence of piety. There are twenty nine natives, now members of the church, in good standing. Four or five have been dismissed to join other churches. There is much ignorance, however, on religious and moral subjects, still remaining with the professors of religion, and much skill and patience are necessary to guide them aright in the way of truth.

CREEKPATH.

1820.

Situated four miles south of the Tennessee river, and a hundred miles W. S. W. from Brainerd.

Rev. William Potter, *Missionary*.

Mrs. Potter.

Mr. Fenner Bosworth, *Farmer*.

Mrs. Bosworth.

Miss Erminia Nash.

At the last intelligence from this station, there was an unusual degree of seriousness among the people. A number were anx-

iously inquiring, with reference to their own salvation. Some of the native converts lead very exemplary lives, and greatly recommend the Gospel by the consistency of their conduct.

The Rev. John Allan, of Huntsville, recently attended the examination of the school, and transmitted a full account of it to the Corresponding Secretary. The following particulars are taken from this account. A considerable portion of the scholars read with fluency in English: some of them as well as any children, of the same age, among the whites. A number had made respectable proficiency in grammar and geography. The examination on these branches was thorough and highly satisfactory. A few of the most advanced pupils had carefully studied the history of this country. There was, also, an exhibition of speaking. The girls showed specimens of needlework. All were then examined in the catechisms, which they had learned. The exercises were closed by two addresses;—one of them by an aged Indian, in his native tongue, who warmly recommended the school to the children. “I could have wished,” says Mr. Allan, “that all those who feel indifferent or opposed to missions had been present. Their ill-founded prejudices must surely have vanished, in view of such an interesting spectacle.”

On the following Sabbath the sacrament of the Lord’s supper was administered. Mr. Allan remained, and took part in the solemn services. He describes his whole visit as in a high degree gratifying to his Christian and philanthropic feelings.

The little society, formed among the native females here under the auspices of Catharine Brown, continues to raise an annual contribution, in aid of evangelical operations.

HIGHTOWER.

1823.

One mile south of Hightower river, and about eighty miles S. S. E. from Brainerd. The inhabitants of this neighborhood are nearly all natives.

Rev. Daniel S. Butrick, *Missionary*.

Mrs. Butrick.

During last autumn the school was continued by Miss Proctor, who had been very useful in that employment. An arrangement

was made by the missionaries, in consequence of which Mr. Boudinot and his wife resided here through the winter. The boys were taught by Mr. Boudinot, who also aided Mr. Worcester, in his acquisition of the language. In the spring, Mr. Butrick and Miss Proctor were united in marriage. There are some encouraging appearances at this station. Several of the church members are quite engaged in their holy calling; and would exceedingly regret the loss of the school and the removal of religious privileges.

The exact number of pupils in the school is not mentioned. Nine on ten board in the family, of whom four or five are provided for at the expense of their parents.

WILLSTOWN.

1823.

Situated in Wills Valley, between Lookout and Racoon mountains, about 50 miles S. S. W. of Brainerd.

Rev. Ard Hoyt, *Missionary*.

Mrs. Hoyt.

Rev. William Chamberlain, *Missionary*.

Mrs. Chamberlain.

Mr. Sylvester Ellis, *Teacher*.

Mrs. Ellis.

John Huss, *Native Assistant*.

The employment of Mr. Chamberlain is, principally, to preach as an evangelist, in different parts of the nation, where his services are especially demanded. During a part of the year past, he had the assistance of Mr. Steiner, as an interpreter, and subsequently of other individuals. At a preaching station 14 miles south of the mission house, among secluded natives, who have had little intercourse with the whites, there has been a serious attention to religion, on the part of three or four individuals. The wife of the man, at whose house the meetings are held, appears to be truly converted to God. There has also been more than ordinary attention to preaching, in various other directions.

Mr. Hoyt, in a communication dated July 3d, says: "We are called to give thanks to God for his abundant grace, in preserving the unity and peace of the church, and in adding to our small

number two more, who, in the judgment of charity, have been made partakers of renewing grace. Among the people there has been no falling off, in a general disposition to attend preaching and respect the Sabbath; and there appears to be a gradual increase, in the practice of the moral and social virtues, and industrious habits. Still, in more instances, we have to lament a want of attention to spiritual things, and a cold indifference respecting the Sabbath and the house of God.

The school has been small, not exceeding eleven children, on an average. The health of Mr. Ellis has improved, so that he has attended more regularly to the business of teaching than in former years.

Mr. Darius Hoyt has so far advanced in his theological education, as to have been licensed to preach the Gospel by the Presbytery in Tennessee, under whose direction he has been studying at Maryville.

HAWEIS.

1823.

On the north bank of Hightower river, about 50 miles south of Brainerd.

Dr. Elizur Butler, *Physician and Catechist.*

Mrs. Butler.

A church was formed here, on Lord's day Sept. 17, 1826. But four natives were admitted as members, at the first organization. Ten others were proposed to be admitted afterwards. At the close of July last, the number of church members had increased to twenty, and others were proposed for admission. There has been a great readiness among the people to receive instruction in religion.

The mission family suffered much with sickness in the early part of summer. Before that time, eleven Cherokee girls were boarded and taught in the family. There is some opposition to religion in the neighborhood; but, on the whole, the state of things is improving.

It is a pleasing fact, that a pious Cherokee young woman, who received her education in Mr. Potter's family, has rendered im-

portant aid in the domestic concerns of this station, especially during the season of sickness.

CANDY'S CREEK.

1824.

Twenty five miles N. E. of Brainerd, and ten miles S. W. of the Cherokee Agency.

Mr. William Holland, *Teacher*.

Mrs. Holland.

There are some striking instances of the effect of religious teaching here. Among these was the case of a Cherokee man and his wife, who live in a retired place and speak no English. The man was long in a serious and anxious state of mind, and at last gave pleasing evidence of a change of character.

The school has been continued as heretofore, and is increasingly useful.

GENERAL REMARKS.

The establishment of a printing press, at the expense and under the direction of the Cherokees themselves, has been delayed by various causes; but seems likely to take place soon. The Committee have been requested to execute this business, and have cheerfully undertaken it for their Cherokee friends. Punches have been cut, and types cast, after the model of Guess's alphabet, at the foundry of Messrs. Baker and Greele, Boston. A fount of English types has also been procured, and a press of a very superior kind. It is hoped that printing will be commenced, in Cherokee and English, early in the ensuing year. Mr. Boudinot has been engaged, by the Cherokee council, to superintend the publication of a newspaper, and of such other works, in the department of school-books, translations, &c. as the exigency of the times may call for.

A very considerable advance has been made recently, in the organization of a regular civil government. Courts have been established for several years, and justice has been administered according to the usages of civilized countries. The national council has met annually, and exercised the functions of a legislative

body. But something of the nature of a regular constitution of government was deemed necessary. For the purpose of providing such an instrument a council was held last summer; and a committee was appointed to prepare the draft of a constitution, and report it to the council, which is to assemble in the present month, October. Some dissatisfaction was manifested by the less enlightened of the people; but it appears to have subsided, when mild and temperate explanations were given.

The two highest chiefs died the last winter. The first was *Pathkiller*, an uninstructed Indian who could speak no English. The other was Mr. Charles R. Hicks, a respectable man, who had for more than ten years been an exemplary professor of religion. He long enjoyed the confidence of his people, and proved himself worthy of that confidence. To great moderation he joined great firmness of principle, and his death must be considered a public loss.

VI. MISSION AMONG THE CHOCTAWS.

Though the principles, upon which the missionaries among the Indians offer their services, have been fully explained heretofore, yet it may be useful to insert in this Report the following paragraphs, from the introduction to an account of the Choctaw Schools; prepared by Mr. Kingsbury, and published last winter, under his name, in an Alabama newspaper. The object of the writer was, to communicate facts for the information of the people in the neighboring white settlements; and thus to correct many misrepresentations which had gone abroad.

"There is one point, on which I feel it a duty particularly to remark: it respects the services of the missionaries. These, so far as pecuniary compensation is concerned, have all been gratuitous.—Seven, who, with one exception, came on missionary ground with vigorous health, and in the bloom of life, have finished their labors, and entered, as we trust, on their eternal rest. They sought, and they obtained, no earthly reward, either for themselves, their friends, or their children. The surviving missionaries have no expectation, that, in this world, they will, in any way, receive a compensation for their services.

"The missionaries receive food and clothing for themselves and families and the means necessary for the prosecution of their work. But, lest it should be supposed, that large sums are drawn from the funds to furnish the missionaries and their families with clothing, bedding and furniture, it must be stated

that, hitherto, most of the missionaries have been principally supplied, either from what was their own property or from what has been furnished by their particular friends.

There are families in the Choctaw mission, containing from four to seven individuals, who have not expended from the funds of the mission, *twenty-five dollars a year*, for their clothing, bedding, and furniture. It may be further remarked, that the missionaries, in addition to their own services, have applied more than two thousand dollars of what was their own property before they joined the mission, to the establishment and support of the mission and the schools. Nor is there the most distant expectation, that this will be refunded. They have, also, made donations to different societies, to a still larger amount. It is with reluctance I make these statements; but, on account of the erroneous reports and impressions that have gone abroad on this subject, I feel constrained in justice to the cause of missions, to state things as they are.

"We put in no claim of merit, on account of what we have done. It is no more than was our duty; no more than the spirit of the Gospel requires; no more than we owe to Him who died for our redemption, and who enjoined it on his disciples, to 'go into all the world,' and 'teach all nations.' Nor is the sacrifice of doing this, so great as many imagine. All that any of us really need in this world, is the means of subsistence while we live in it. How many thousands, who have no higher object than this world's goods, labor hard all their days, and, at their death, leave nothing for their families? And how many thousands, to whom fortunes are left, would have been better without any? All the missionaries claim, is the character of honest men: of being influenced by a sincere desire to benefit a wretched and suffering portion of the human family."

Mr. Philo P. Stewart, who was compelled by ill health to leave the mission, in the spring of 1825, and who has since spent a part of his time in rendering various services to the Board, is now on his way to the field of his former labors. He is accompanied by Mr. Bliss, who made a visit to the north by permission of the Committee, Mr. Elijah S. Town, who goes to Mayhew to aid, for a limited time, in the farming department, and six unmarried females, who have been approved as well qualified to be useful in the capacity of teachers of children and helpers in domestic concerns.

ELLIOT.

1818.

Situated in latitude 33 and a half, about 50 miles east of the Mississippi river.

Mr. John Smith, *Farmer and Superintendent of Secular Concerns.*

Mrs. Smith.

Mr. Joel Wood, *Teacher*.

Mrs. Wood.

Mr. Zechariah Howes, *Farmer*.

Mrs. Howes.

The farming business of this station is managed with such skill and success, and so much advantage is derived from the live stock, that the station has more than supported itself the year past. About a hundred acres of land have been reclaimed from the wilderness, since the commencement of labor here, of which twenty five were planted with corn last spring, and the prospect of a good crop was favorable on the first of July. The health of the mission family was uncommonly good for several months preceding; though several members suffered severely from sickness last autumn.

The school, in this place, some years ago experienced various disappointments, arising principally from the fickleness and prejudices of the natives, and the inauspicious influence of some unreasonable men among them. The state of things has been improving of late, especially within the last year. Mr. Smith and Mr. Wood write in terms of high satisfaction, and with expressions of devout gratitude on account of the favorable turn in this respect. The former says, "The good deportment of the scholars, their uncommon diligence in study, their subordination, and their improvement in learning the last nine months, have exceeded the most pleasing anticipations of the friends of schools,—have put to silence enemies and gainsayers, and given a new impulse to others, who formerly took neutral ground. We cannot always judge accurately from appearances; but I think it more than probable, that we shall be under the necessity of rejecting numbers, who will be offered for admission at the commencement of the next term."

Mr Wood says, "The highest class is further advanced, and more promising, than any class of equal number, which this school has ever contained. Several of the largest scholars have set an example for others, in study and behavior, worthy of imitation; and their influence has been salutary. The pupils generally have been more easily governed than heretofore. Contentment and complaisance have been visible in most of their deportment. Religious instruction has been attended to, with as

much interest as is common, or more. A few, sometime in the winter, and especially the girls, manifested an unusual degree of tenderness, and sometimes wept. We feel encouraged, and would record these tokens of divine mercy, while at the same time we would remember, as well we may, that *except the Lord build the house, they labor in vain that build it*. Goodness and mercy have followed us all, and to our ever blessed Benefactor be praise and honor."

The whole number of *native* pupils taught within the year is 44: the average number, 38; of whom 26 were boys, and 12 girls. Children of the mission family 5. Twenty four native pupils write on paper; seventeen have written compositions; the same number have studied arithmetic; twelve have studied geography; and nine have applied themselves to book-keeping. Eight boys and three girls, (natives,) can readily answer about 400 questions, on the maps of the world, N. and S. America, Africa, and especially the United States. They can accurately describe the boundaries of the several states, and the courses of between 30 and 40 of the principal rivers. The students in arithmetic are in various stages, from multiplication to compound proportion. Most of the writers have been taught to keep a counting house calendar and to write notes, orders, &c."

The girls have made 178 garments, under the direction of Mrs. Howes, beside attending to the ordinary employments of housekeeping.

The boys, under the superintendence of Mr. Howes, have cut the wood for eight fires; cut and helped to clear two acres of heavy timbered land; planted and hoed more than twenty acres of corn and potatoes; dug 300 bushels of potatoes; split 500 rails; ground meal for the large family six months in a hand mill, and aided in milking, and in washing their own clothes, besides numerous occasional jobs.

Every successive examination is more interesting.

Articles of clothing given to the school valued at \$184.

MAYHEW.

1820.

Ninety miles east of Elliot, and 25 miles west of the line, which separates Mississippi from Alabama.

Rev. Cyrus Kingsbury, *Missionary, and Superintendent of the Choctaw Mission.*

Mrs. Kingsbury.

Mr. William Hooper, *Teacher.*

Miss Anna Burnham, *Teacher.*

Mr. Anson Gleason, *Teacher.*

Mrs. Gleason.

Mr. Stephen B. Macomber, *Teacher.*

Mrs. Macomber.

Miss Philena Thatcher.

All the individuals, mentioned in the above list as teachers, are not employed in that capacity at present. Mr. Macomber's time is taken up in attending upon his wife, who is apparently in the last stages of a decline. Mr. Hooper being temporarily relieved in his department by Mr. Gleason, volunteered his services to our respected brethren of the Chickasaw mission; their station at Monroe being destitute of a teacher. All the missionaries approved of this measure.

The average for the school for boys has not exceeded 20; that of the school for girls has been the same; not reckoning, in either, the children of the mission families.

Some children have left the school because they were tired of confinement; and some on account of their parents being dissatisfied with the state of religious inquiry at Mayhew. Others have made rapid improvement, and commended themselves strongly to the affection of their teachers. Miss Burnham says, of the girls under her care, "The conduct of those who are now present, has been as good as in schools generally; and the propriety of behavior observable, in some of them, it is believed is not excelled by any school in any country."

During last winter and spring this station was greatly favored by manifestations of divine grace. A large part of the members of the school and the family were deeply concerned for the salvation of their souls. From that time to the present a number have given satisfactory evidence of having truly accepted the offers of salvation. On the first sabbath of June nine persons were admitted to the mission church; viz. three hired men, two of Mr. Cushman's children, a black woman employed in the kitchen, a lady from Columbus, and two native girls, members of the school. Another lady and a gentleman from Columbus

would have been admitted, had it not been for the sickness of the lady, who died soon after, and left pleasing ground of consolation. An aged white man, who had long resided among the Choctaws, and a native young woman, who had been educated in the school, were proposed for admission at the same time.

This merciful dispensation of Providence is acknowledged by the missionaries with devout gratitude, and as a blessing of inestimable value.

BETHEL.

1821.

On the Natchez road, about 60 miles S. W. of Mayhew, and nearly the same distance S. S. E. from Elliot.

As nearly all the people have removed from this neighborhood, it has been thought expedient to discontinue the station. The school was relinquished in June, the number of pupils having been small. Mr. Macomber and his wife removed to Mayhew in the latter part of summer.

Seven of the pupils were removed from this place to the Choctaw academy in Kentucky. Five, in addition to reading, writing, and spelling, had reviewed Murray's Abridgment, and attended to parsing. They had also been in the habit of writing compositions. Four had proceeded in arithmetic as far as the extraction of the square root.

EMMAUS.

1822.

About 110 miles N. N. W. of Mobile and 130 S. S. E. of Mayhew, within two miles of the southern limit of the Choctaw country.

Mr. Moses Jewell, *Assistant Missionary.*

Mrs. Jewell.

Mr. David Gage, *Teacher.*

Mrs. Gage.

The number of native pupils is fifteen. Several have been removed to the academy in Kentucky. This station has been

aided by an interpreter, and the scholars have made much greater proficiency than heretofore in reading and speaking English.

SCHOOL AT MR. JUZON'S.

1823.

About 35 miles S. S. E. of Mayhew, on the old Mobile road.

This school is taught by a person hired to perform that service. The man, who was thus employed last winter, became hopefully pious, while on a visit to Mayhew. No exact return from this school has been received. Probably the number of pupils has diminished by the removal of several to the academy above mentioned. In 1826 the number was 15.

GOSHEN.

1824.

About 50 miles W. N. W. of Emmaus, 115 S. S. W. of Mayhew, and 8 S. E. of the military road.

Rev. Alfred Wright, *Missionary*.

Mrs. Wright.

Mr. Elijah Bardwell, *Farmer*.

Mrs. Bardwell.

Mr. Samuel Moulton, *Teacher*.

Miss Eliza Buer.

Mr. Moulton was sent forth by the Board in December last, to aid in the business of instruction, wherever Mr. Kingsbury should think his labors most necessary. The small school in this place was assigned him, and Mr. Bardwell, who had previously taught it, was released to engage in more active labors, which, it was supposed, would be more conducive to his health. He had suffered much from confinement.

Mr. Wright has been much occupied in learning the language of the natives, and in preparing elementary books, in connexion with Mr. Byington. For several months past his health has suffered severely. As opportunities are presented, he preaches in the neighboring white settlements, or communicates divine truth to the natives in their own language.

There was a time of religious attention here also, while the seriousness prevailed at Mayhew. Several persons were under deep impressions, and two have been admitted to the church; viz. a child of Mr. Bardwell and a native young woman, who had been taught in the school.

The people in this vicinity are not yet able to appreciate the value of instruction. They remove their children from school on frivolous pretences; and it will probably take some time to give them adequate views of their true interests. Only six native children have attended school here during the year past.

Mr. Bliss whose diligence and judgment, in conducting the agricultural business, have been particularly useful to the station, made a visit to the north last spring, with the permission of the Committee. He is now on his return, but whether he will reside at Goshen, or at some other place, is uncertain.

AI-UK-HUN-NUH.

1824.

Near the Natchez road, about 35 miles W. of Mayhew.

Rev. Cyrus Byington, *Missionary*.

Mr. David Wright, *Teacher*.

There has been an increase of religious attention here, though confined to a few individuals. One Choctaw man, it is thought, has become pious. Mr. Byington has been absent the greater part of the time; but Mr. Wright has endeavored to supply his place, so far as he could, in giving religious instruction on the Sabbath, and at other times, and in going from house to house. The average number of pupils was 20. The usual course of studies has been pursued. The highest class read the New Testament, English Reader, and Webster's Spelling Book. They read, write, and spell well; and speak and understand English tolerably. The conduct of the pupils, with very few exceptions, has been highly commendable. Seldom is any kind of punishment necessary. Much use has been made of the Choctaw Spelling Book.

Mr. Wright has been called to drink deep from the cup of affliction. After much distressing sickness, in the summer and fall of 1826, Mrs. Wright was removed by death, on the 13th of

November. Within four days, an infant son, six months old, followed the mother to the grave. Soon afterwards, Mr. Wright was seized with a disease, which lasted long and wore a very threatening aspect. During all this season of trial, he was sustained by heavenly consolations. His dying consort had evidently been in a state of happy preparation for leaving this world; and he rejoiced in the glorious provisions of the Gospel on her account and his own. She had been a laborious and faithful helper in the missionary work, and her services appeared to be needed still; but, as the decision of infinite wisdom was not in accordance with our short-sighted views, nothing remained but quiet submission to the purposes of heaven.

Mr. Byington spent a great part of the winter at Mayhew, in company with the Rev. Alfred Wright, revising, correcting, and enlarging several elementary books, which had been some time in a course of preparation for the press. Great pains were taken to have them correct. Many parts were read to five or six interpreters separately, and the whole was examined in the presence, and with the aid, of Mr. Israel Folsom, who has been recently employed as an interpreter at Mayhew, and whose services in that department are exceedingly valuable. Mr. Folsom spent several years at Cornwall, Con. and there evinced that he possessed a mind capable of accurate investigation.

On his journey to Cincinnati, Ohio, for the purpose of superintending the publication of these books, Mr. Byington visited the Chickasaw mission; and as he passed through Tennessee and Kentucky, pleaded with Christians in its behalf, and took up several collections in its favor. The Committee entirely approve of this kind and fraternal regard to a sister institution. So far as the printing at Cincinnati permitted Mr. Byington to be absent, he made excursions in the neighborhood, attended meetings of clergymen, and invited contributions toward defraying the expenses of publication. He was very cordially received by his Christian brethren in Cincinnati, and such other places as he visited. His design was not fully accomplished probably, before the beginning of the present month.*

* Before this part of the Report was printed, the Committee learned, that Mr. Byington was ordained to the work of the Gospel ministry, by the Presbytery of Cincinnati, at Oxford, Ohio, on the 4th of October. His joining the Choctaw mission in 1820 was, owing to circumstances which need not here be detailed.

HACHAH.

1824.

About 50 miles N. W. of Goshen and 90 miles S. W. of Mayhew.

Mr. Gleason left this station and came to the north, by permission of the Committee, in the spring of 1826. He returned, in the beginning of last winter, having become united in marriage to Miss Bethiah W. Tracy, of Lebanon, Con. During his absence, the principal patron of the school, a native by the name of Harrison, was removed by death. This event altered the circumstances of the station so much that it was thought best for Mr. Gleason to remove to Mayhew; whence he could go about four times a week to a village five miles distant, in a southerly direction, with a view to the instruction of the natives, both adults and children, in their own language. Mr. Gleason would, in the mean time, be usefully employed in various duties and cares belonging to so large an establishment.

BOK-I-TUN-NUH.

1825.

Four miles west of Emmaus.

Mr. Loring S. Williams, *Assistant Missionary*.

Mrs. Williams.

As the opportunities of usefulness in this neighborhood are not great, or frequent, Mr. Williams will probably remove to some other station in the course of a few months.

STATION NEAR COL. FOLSOM'S.

1826.

About 20 miles S. E. of Mayhew.

In the summer of last year, Mrs. Sarah C. Moseley, widow of the late Rev. Samuel Moseley, commenced a school in the family sudden and unexpected. As a licensed preacher, from the time of completing his theological course at Andover, he had pleaded the cause of missions, for a year previous to his engaging in missionary labor. Having been constantly employed in the wilderness, it has never before been convenient to attend any meeting of ministers, so as to be fully invested with the ministerial office.

of Col. Folsom, where she had reason to think her services were acceptable and useful.

Mr. Anson Dyer, who has for some years been attending to the study of the Choctaw language, has availed himself of the kindness and hospitality of Col. Folsom to prosecute his studies still further. For this purpose he also resided in the same family about three months. Afterwards he went to assist Mr. Wright at Ai-ik-hun-nuh; but, at the solicitation of Col. Folsom, he returned, and commenced two schools, with the countenance and aid of his patron, in villages a few miles off. The principal design was to teach adults and children to read their own language. At first, there were 35 learners in one of these schools, and 20 in the other; but after the novelty was over, the number was diminished to eight in each. The perseverance of even this number, however, considering all the circumstances of the case, is a favorable indication. Whenever teachers shall be furnished who are familiar with both languages, and who shall be amply supplied with elementary books, there is reason to hope that the attention of the natives generally will be roused to the importance of letters and civilization.

The place of Col. Folsom is three miles from the U. S. agency. He has chosen for it the scriptural name of Gibeon.

STATION AT MR. ROBERT FOLSOM'S.

1827.

About 11 miles W. of Mayhew.

Mr. Calvin Cushman.

Mrs. Cushman.

It is but a few weeks since it was determined to commence a residence here. The family of Mr. Cushman is in peculiarly favorable circumstances for exerting a happy influence upon the natives, as two or three of his oldest children are thought to have become pious. From having been brought up in the same school with Indian children, they are in habits of communicating their thoughts in the Choctaw language.

Beside the missionaries and assistants above mentioned, in connexion with different stations among the Choctaws, Mr. Adin C. Gibbs has been employed the year past, first at Goshen and

then at other places, as a teacher in the schools. He will probably be stationed at Emmaus.

GENERAL NOTICES.

From the foregoing account it is apparent, that the history of the last year should prompt to sincere and hearty expressions of thanks to God, for his gracious visitation in awakening sinners to a state of concern for their souls, and in bringing them, as is hoped and believed, to the saving reception of the Gospel. Such an exhibition of divine power and love should lead to more fervent prayer, and more zealous labor, in this great work. Individuals of European, African, Anglo-American, and Aboriginal American descent, have become members of the household of faith, united in affection and in a public covenant, the object of which is to secure everlasting benefits; and thus, in connexion with a single mission, in the course of one year, the Gospel appears to have become the power of God and the wisdom of God, to persons of so many different classes.

The school at Elliot has doubtless risen much in the estimation of the natives; and some advances have been made in teaching the Choctaw language, at nearly all the stations. It is to be admitted, however, that the progress of knowledge has not been so rapid, as was anticipated by most friends of missions; and the natives have not all that confidence in the advantages of education, and in the success of the mission schools, which could be desired. Their hopes are now much fixed upon the Choctaw academy in Kentucky, where, it is stated, the pupils are much pleased with the treatment they receive, and are making good proficiency in their studies. It is to be remembered, that these pupils were generally taken from among the most forward scholars in the schools under the care of this Board; and that they entered upon their new course with peculiar alacrity, owing to several circumstances, one of which was, that they were not required to labor with their hands, in the intervals of study, as has been the practice at all the mission schools. It has been a prevailing opinion, that Indian young men should be accustomed to some kind of agricultural or mechanical labor, in order to prepare them for a course of hardy industry, when their education shall have been completed. As all children,

and especially children who have known little of parental government, are much fonder of play than of labor, it has often been a cause of dissatisfaction with the schools, that the pupils are constrained to work in the intervals of study. Many of the natives, however, in the successive years of the mission, have decidedly approved of the plan. The Committee sincerely desire, that the Choctaw Academy may fully answer the expectations of its friends; and that advances may be made in the great work of evangelizing and civilizing the American Indians, by every experiment intended for their benefit.

Within the last year and a half, important changes have taken place, in what may be called the civil polity of the Choctaws. The principal influence has been heretofore exerted by three high chiefs, one in each of three districts into which the whole territory is divided. In the spring of 1826, two of these chiefs, having been for some time unpopular, were displaced by the captains and warriors, that is, by all the male inhabitants, who saw fit to attend councils held for the purpose. Men of more knowledge, intelligence, and public spirit, were chosen in their stead. This was the first movement toward forming a regular civil government.

In August, a council was held, at which some principles were fixed, and adopted in the form of a written constitution. Among these principles were the following: that there shall be a general council twice a year, to be composed of the three chiefs, the captains, (viz. the head men in each village, neighborhood, or small district,) and a warrior, or common man, to accompany each captain: that no law shall be valid, unless enacted by the votes of a majority of the council, with the approbation of two of the chiefs: that the soil is the common property of the whole people, and no part can be sold without the consent of the inhabitants of each district: and that there shall be a Standing Committee in each district to watch over the general welfare.*

Whiskey still continues to be the bane of this people, though there is a sensible improvement in one of the districts, where much less is consumed than formerly.

It is hoped that the printing of Choctaw books, which has recently been completed by Mr. Byington, will give an impulse to the

work of instruction. One Spelling Book, Choctaw and English, another in the Choctaw only, and ten tracts, containing a considerable variety of useful matter, must be an invaluable treasure to those, who are just beginning to see the advantages of mental cultivation.

The Chickasaw mission, under the care of the Synod of South Carolina and Georgia, has been peculiarly favored during the year past. At Monroe, the principal station, there was much attention to religion in the spring and summer. Among the hopeful converts are about twenty black people. Mr. Byington's labors, as he passed through the Chickasaw country, were especially useful. Monroe is about 50 miles N. N. W. of Mayhew. There has been another missionary establishment, among the Chickasaws, for five or six years past, about 50 miles N. N. E. of Mayhew. It is called Charity Hall, and is under the direction of the Rev. Robert Bell. The means of support are derived in part from agricultural labors, and in part from contributions in Tennessee and Kentucky, conveyed through the channel of a missionary society. Mr. Bell is connected with a class of ministers, who are known, in that part of the country, by the name of Cumberland Presbyterians. He has persevered, in his work of benevolence, through many labors and difficulties. His school has contained from 21 to 31 pupils;—about 26 on an average. It has been subject to the discouragements of most schools among the Indians;—especially to the removal of pupils, either for slight reasons, or without any. Still, a considerable number of children have learned to read and write, and some have studied arithmetic and grammar.

VII. MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

No addition to the number of laborers in this mission has been made within the year past. One valuable member, the wife of Mr. Asa Hitchcock, was suddenly removed by death, on the 3rd of March. She had resided upon mission ground nearly three years, and had proved herself well fitted for her station.

DWIGHT.

1820.

On the north side of Arkansas river, about three miles up Illinois creek, and very near the 35th parallel of latitude. The Mississippi river, at the nearest point, is probably somewhat less than 200 miles distant.

Rev. Alfred Finney, *Missionary*.

Mrs. Finney.

Rev. Cephas Washburn, *Missionary*.

Mrs. Washburn.

Dr. George L. Weed, *Physician and Teacher*.

Mrs. Weed.

Mr. Jacob Hitchcock, *Steward*.

Mrs. Hitchcock.

Mr. James Orr, *Farmer*.

Mrs. Orr.

Mr. Samuel Wisner, *Mechanic*.

Mrs. Wisner.

Mr. Asa Hitchcock,

Miss Ellen Stetson,

Miss Cynthia Thrall,

} *Teachers*.

The projected removal of Mr. Finney to Spadre creek was relinquished, in consequence of unexpected objections, on the part of the people. It was thought best, however, that Mr. Finney and his family should reside near the mills, about a mile from Dwight, with a view to his being less incumbered with the general cares of the mission, and having more time for preaching to the people and visiting them. To the congregation, which assembles at Dwight, composed of the mission family, the pupils in the schools, neighboring white people, native Cherokees, and descendants of Africa, Mr. Finney has preached often, while Mr. Washburn has usually spent the Sabbath at various and remote settlements. The encouragement to evangelical labor among the natives was never so great, as during the past year. Some hopeful conversions have taken place, and the influence of religious instruction is obviously felt.

In November, the annual missionary meeting was held at Dwight. Delegates attended from Union. The views of the missionaries were expressed in the form of resolutions, on several very interesting subjects. About the same time, Mr. Washburn attended councils, in repeated instances, at the request of the chiefs. On these occasions, he opened their meetings with prayer, and preached to them on the Sabbath.

Maj. Duval, the U. S. agent, is spoken of in warm terms of commendation, as having exerted a very favorable influence in regard to the mission, and as bearing a decided testimony to its good effects.

Early in February, a war with the Osages was determined on, and a party set out with the intention of coming upon an Osage village by surprise. The advancing Cherokees, however, were diverted from their purpose, by the zeal and spirit of Col. Webber, a half brother of Mr. David Brown, who mounted a fleet horse, overtook them just before they reached the Osage country, and expostulated with them, till they consented to return. Better councils prevailed, and the war was abandoned.

The health of Dr. Weed had become so low, in the fall of last year, that he was compelled to give up the school which he had taught. Forty boys had been under his tuition; and of these all but eight could read in the New Testament, and one third had a good knowledge of geography. In the school for girls, also, there has been a manifest advance, especially in plain and ornamental needle work.

These schools were considerably diminished several months ago, owing to various causes; but, at the last intelligence, the number of pupils was increasing. The average number may have been about fifty.

A flourishing Sabbath school had been kept in operation. The whole number of verses of Scripture, answers of the catechism, &c. which had been committed to memory by fifty learners, was about 31,000. One of these learners, a girl of fifteen had committed 1,500.

Last autumn the mission experienced a serious bereavement, in the death of Mr. John Brown, known to the Christian public as an exemplary and consistent Christian, and as the father of Catharine and John Brown, jun. who had previously departed

in faith, and of David Brown, who survives for the benefit, as we trust, of his countrymen.

VIII. MISSION AMONG THE OSAGES OF THE NEOSHO.

The Committee now enter upon a Report of those missions, which came under the superintendence of this Board, in consequence of the Union with the United Foreign Missionary Society, which was proposed in September 1825, and consummated in June 1826.

UNION.

1820.

The site of this station is on the west side of the Neosho, (usually called Grand river,) about twenty five miles above its mouth. The course of the Neosho is almost due south, from its source, near the western line of the state of Missouri, to the place where it falls into the Arkansas. It is navigable for boats nearly its whole length. Union is about 150 miles N. W. from Dwight near the 36 parallel of latitude, and the 97th of west longitude.

The first mission, sent forth by the United Foreign Missionary Society, left the city of New York in April 1820, and became settled, at this place, about the close of the same year. After various changes, by death and other causes, the following persons now reside here.

Rev. William F. Vaill, *Missionary and Superintendent.*

Mrs. Vaill.

Dr. Marcus Palmer, *Licensed Preacher, Physician, and Assistant Superintendent.*

Mrs. Palmer.

Mr. George Requa, *Steward.*

Mr. Abraham Redfield, *Carpenter.*

Mrs. Redfield.

Mr. Alexander Woodruff, *Blacksmith.*

Mrs. Woodruff.

Mr. George Douglas, *Farmer.*

Miss Elisabeth Selden.

Mr. Stephen Fuller and his family have been released from the mission, at their request, and have settled in the vicinity. Mr. Fuller is a farmer.

This station is far removed into the western wilderness, within four hundred miles of the foot of the Rocky Mountains. It is probably 200 miles further from Boston to Union, in a straight line, than from Union to the gulf of California.

As the Osages were entirely unacquainted with civilization, when the mission first commenced, it could not be expected that the advance of knowledge among them should be rapid. The first thing to be provided by the missionaries was a shelter; the second, the clearing of some land for cultivation; the third, the formation of a school, by the reception of Osage children. This process was begun, and has been carried forward, with much labor and patience, and in the midst of many cares and interruptions, much sickness and repeated instances of death.

In the spring of 1826, Mr. Vaill, having first obtained permission from the the Board of Managers of the United Foreign Missionary Society, returned to New York and New England, bringing with him the widow and children of the late Rev. Epaphras Chapman, and a daughter of his own. He spent the summer in recruiting his health, which had been sensibly impaired; in visiting many towns in Connecticut as an agent, and preaching on the subject of missions; and in various consultations and preparations, with reference to his again entering upon the duties of his calling. It seems no more than proper to say, that Mr. Vaill, after having known what missionary service is, often in very discouraging circumstances, uniformly manifested, during his visit, a warm devotion to the cause, and an anxious desire to see the Gospel carried into every part of our continent. He left New York on his return early in December, accompanied by a daughter, who had been two years in Connecticut for her education, and by Miss Elisabeth Selden, a sister of Mrs. Vaill. On his way, he made some stop, and preached at, each of the following places; viz. Philadelphia, Chambersburg, Pittsburg, Marietta, Cincinnati, and Louisville; and was every where received with great cordiality and kindness. Availing himself of a steamboat, which ascended the Arkansas to the mouth of the Neosho, he reached his station about the close of April, after an absence of more than thirteen months. This period had been a season of great affliction to the family. Sickness had prevailed. Mrs. Requa, an excellent helper in the missionary work, died in August, soon after the death of one of her children; and, in the next month, the

youngest child of Mr. Vaill was also removed. The natives had been in a state of alarm, from an apprehension of war, and a sweeping inundation had borne away the labors of the mission, and of the little Osage settlement, as will be mentioned hereafter.

The farm consists of about 140 acres of ploughed land, of which 47 are on the river bottom. In the summer of 1825, the produce was 900 bushels of wheat, and 1,600 of corn. The fields were well fenced, till laid waste by the floods of last year. These floods were very destructive. In March 1826, the Neosho rose seven feet higher, than at any previous time since the commencement of the mission. Mr. Fuller, who lived near the bank of the river, was obliged to put his furniture in an upper story, and then abandon his house. The summer was very rainy; and in September, the earth being filled with water, copious showers descended, which raised the river ten feet higher than in March. Mr. Fuller removed his family in the utmost haste, to save their lives; and, before the next morning, the house and its contents, with the fences and other property, were entirely swept away. Thirty five acres of the finest corn were made a desolation. The loss of the mission from this flood, in corn, live stock, fences, &c. was estimated at two thousand dollars.

The school was commenced, at as early a period of the mission as was practicable. The number of children was small at first. In 1824, there were 22 pupils; in the following year, 35; in March 1826, the number was 40, and two months afterwards it had risen to 50. About this time, many of the parents, who had children in the school, having been first alarmed by a fear of war with the Cherokees, and then by a more distressing dread of the Delawares and Piankashaws, concluded, as the only means of safety, to betake themselves to the great western prairie. When doing this, they were not willing to leave their children behind: and the school was suddenly reduced to 20. They did not appear to distrust the missionaries; but they were afraid that their enemies would come suddenly and take vengeance on any of the tribe, young or old, who might be found. It would appear that their terrors have in some measure subsided; for, in the beginning of July last, the number of children in the school was 40. Mr. Vaill himself had then the charge of instruction.

In May, a severe influenza prevailed, by which the whole family was visited, and which prevented the prosecution of the accustomed duties. In August, a remittent bilious fever, of a very dangerous type, had a general course through the family. Scarcely an individual escaped. Dr. Palmer happily recovered from his attack, before the rest were seized. All labor and teaching were suspended. There was no public worship on the Sabbath. The sick could not receive proper attention; and it was even difficult to find any one, who could pray with them. In this trying time, though no human help could be afforded, the family were sustained by spiritual consolations. Mr. Vaill, on his return, expressed the opinion, that although there had been such a succession of calamities, not one had been occasioned, or augmented, by his absence; and that no persons could have managed things more discreetly, in such circumstances, than Dr. Palmer and his associates had done.

Besides the disasters above mentioned, the annoyance of the prairie flies, one of the plagues of the country, was worse than in any previous season. To horses this insect is an intolerable evil. Besides losing several of these noble animals, the mission was deprived of milk, during the whole summer of 1826, and the following winter, in consequence of the cows betaking themselves with their calves to the forests. This was the only way in which they could have avoided destruction by the fly. Ten head of valuable cattle, probably in consequence of their having fled from the immediate neighborhood of the mission, were killed by the Indians. Thus it happened, that all the unfavorable occurrences were of a nature to increase the expenses of the mission; especially when compared with the good, which it was in the power of the missionaries to confer upon the natives.

HOPEFIELD.

1823.

This is a little farming settlement, about four miles distant from Union. It was commenced in December, 1823. The design was to show the Osages the benefits of agriculture, by an experiment conducted, in great part, by their own people.

Rev. William B. Montgomery, *Missionary*.

Mr. William C. Requa, *Farmer*.

Mrs. Requa.

In the spring of 1824, eleven Osage families became fixed in their residence here, with a view of being regular farmers. They were put to great inconvenience for the want of agricultural implements; but entered upon their labors with a good degree of courage and zeal. In August, they carried their first fruits to fort Gibson, about twenty five miles down the river, for sale and barter. The next year, the number of families had increased to fifteen, containing ninety-one souls.

But when war was apprehended from the Delawares and the Piankashaws, in May 1826, these poor settlers were oppressed by the most cruel fears. They repeatedly fled from their dwellings and took refuge at Union. Sometimes they were so overwhelmed with terror, that they rushed into the mission houses, ran up stairs, and crawled under the beds, that they might certainly reach a place of safety. They had, indeed, good reason to be afraid; for stragglers from these hostile tribes were seen lurking around; and several Osages had been killed by them in cold blood. One murder of this kind was peculiarly indicative of savage habits. A father of one of the children in school, a blind man, incapable of walking without a guide, was sitting in the yard of a house whither he had gone for safety, when he was shot by an enemy who had silently approached.

The Osages wished to preserve peace, as they alleged, from respect to their great father, the President of the United States. At any rate, it does not appear that they took measures of retaliation.

It is sometimes imagined that savage tribes, in all their boldness and ferocity, suffer nothing from fear and apprehension. This is a total mistake. No men suffer so much from fear as savages. War has been the great, constant, universal torment of uncivilized tribes. Although the savage warrior sometimes exhibits the most dauntless bravery, and submits to torture and death with the most stoical apathy; yet, at other times, he trembles at the shaking of a leaf, and becomes the sport of the most abject cowardice: and as to the women and children, they have always fled, like young partridges, on the slightest cause of alarm. Thus the god of this world, the deceiver of the nations, him-

self a murderer from the beginning, has held the mass of mankind in almost constant dread of violence from the hands of each other; and from this wretched bondage they can never be delivered, except by the power of the Gospel.

The settlers at Hopefield suffered severely by the inundation which has been described. All their crops, their houses, fences, and all their moveables, which they had provided for themselves with great patience and toil, were at once swept away; and they were suddenly left houseless, and without any provision for the winter. During the subsequent months, they were driven to extreme privations, and obliged to rely for subsistence, in a great measure, upon roots dug in the prairies. They were not utterly discouraged, however; and, when the last spring arrived, they entered with some alacrity upon renewed agricultural labors. It may be presumed, that they have this year received the usual rewards of the husbandman.

That part of the Osage tribe, for whose benefit this mission was especially designed, was thought to contain about 5,000 souls. Probably the number was over estimated. The principal town, or village, was about 25 miles from Union. Two or three years ago, a treaty was made, by which the Osages relinquished their title to lands in the vicinity of the mission, and agreed to remove 70 or 80 miles to the north. A section of land, that is, a mile square, was reserved for the use of the missionary establishment. It has been a subject of deliberation whether the mission should follow the Indians, or still remain at Union. The reasons in favor of remaining appear to preponderate, as, in that case, the buildings and farm will not be lost, and there are some advantages in having a boarding school for Indian children, at a considerable distance from the residence of their parents. Col. Arbuckle, the commanding officer at fort Gibson, has given a written opinion in favor of the place, as a suitable situation for a central school, designed to accommodate several distinct tribes; if, in accordance with the plan of the general government, these tribes should be removed into the neighboring regions. These tribes, here particularly referred to, are from the northern parts of the states east of the Mississippi, and from the Michigan territory. Many of the chief are said to have consented to a removal; but the success of the experiment must be considered as doubtful.

The Osages are very different from most of the aborigines in this particular; viz. that they make audible prayers to a superior being, called *Wau-kon-dah*, who comprises in his character all that they imagine of God. This being, concerning whom they have very vague notions, seems to be thought to have a material body, to go from place to place, and yet generally to be so near as to understand the prayers, which are offered to him. Prayers are made by those, who are in distress, or who are suffering under some urgency of want, or of desire; not at all, it would seem, by those who are in prosperity. The prayer consists entirely in stating, and repeating the wants, or the desires, of the worshipper, in few and simple terms; so that three or four short sentences, containing three or four words each, form the whole of many a prayer. These short sentences are repeated, with increasing earnestness, and often with sobs and tears, for a considerable time. The season of prayer is from day-break to sunrise.

The Osages are tall and well formed in person, hospitable to strangers, sometimes generous, always great beggars, as if every white man were under obligation to them, improvident in their habits, and extremely poor. As to their physical and moral condition, they present strong claims to the pity of all, who enjoy the Gospel.

Clamore, the chief of this part of the Osage tribe, is a shrewd man, of rather a suspicious and unhappy temper, and not very friendly to the mission. He was one of the party, who were conveyed through all our great cities as far eastward as Boston, at the charge of the United States, in the early part of Mr. Jefferson's presidency. He complains bitterly that he and his people are poor; and that the white people are getting all the land of the Indians.

IX. MISSION AMONG THE OSAGES OF MISSOURI.

This was the second enterprise of magnitude which was undertaken by the United Foreign Missionary Society, and it was designed for the benefit of the other great branch of the Osage tribe.

HARMONY.

1821.

Situated in the state of Missouri, near the western line, on a branch of the Osage river called *Marie du Cein*, and about 150 miles north of Union.

Rev. Nathaniel B. Dodge, *Missionary and Superintendent.*

Mrs. Dodge.

Mr. Amasa Jones, *Teacher and Licensed Preacher.*

Mrs. Jones.

Mr. Daniel H. Austin, *Carpenter and Millwright.*

Mrs. Austin.

Mr. Samuel B. Bright, *Farmer.*

Mrs. Bright.

Mr. Richard Colby, *Blacksmith.*

Miss Mary Etris.

Miss Harriet Woolley.

In the year 1823, the school consisted of 18 pupils; in the next year it had risen to 36, and in 1825 to 40. Early in last year, it was reduced to 20, in consequence of apprehended wars between the Osages and the Delawares. There was danger, also, that several other small tribes would be implicated. At one time the Delawares had twelve children in school, all of whom but two were removed on the rumor of war. In September of last year, the number in school was 25, of whom fifteen were able to read in the New Testament, and five were studying arithmetic. During the summer of the present year, the number was 35, where it has remained stationary for a considerable time. The children are becoming more docile, and more fond of study. Mr. Jones describes them as healthy, fine, and interesting. Twenty five could read the word of God, and a part of them were so far advanced that they could peruse many books with interest. At various times, there had been seriousness in the school; but it does not appear to have resulted as yet, in producing any established religious character. The Lancasterian plan of instruction is partially adopted.

It is thought to be of no disadvantage to the school, that the natives have ceded their lands, here also. to the United States,

reserving two sections for the use of the station. The interference of heathen parents, in the business of instruction and government, always proves a serious inconvenience. A boarding school for Indian pupils seems most advantageously situated, therefore, when so far removed from the Indian villages, that the visits of parents shall not be too frequent; and when so near that children can easily be brought to school.

The farm was so much brought under subjection, in the year 1824, that it produced 460 bushels of wheat, and 1,600 bushels of corn. The excessive heat of summer and the most grievous annoyance of the prairie fly, are impediments in the way of agricultural labor. The violent showers, and sudden inundations, are sometimes destructive of the labors of the husbandman.

Mills have been erected at a great expense, both here and at Union. Here the propelling power is water, and the building is so often immersed by floods, that the frame will soon be rotten. At Union, a horizontal wheel is turned by the weight of oxen. In both places, the mills are extremely important to the welfare of the family.

As an instance of the floods, which occur in this part of the country, the *Marie du Cein*, a small river, was raised to the height of 30 feet above low water mark, on the 20th of July last. Much corn was destroyed.

The missionaries here have, at times, been greatly discouraged, in regard to their future prospects. This has been especially the case with the farmers, and other lay members of the mission. Several families had left the station, on this account, about the time it was transferred to the Board. Of course their names do not appear, in the foregoing list. The occasions of discouragement were, the untractableness of Indians, their fickleness, their apparent want of gratitude, the slowness of the process intended for their benefit, the want of united counsels in the mission family, the want of subordination and of good management, the greatness of the expense in proportion to the good effected, the frequent sicknesses endured, and many inconveniences unavoidable in a new settlement. It should be mentioned, that probably no modern effort among the American Indians has been attended with more trials of various kinds, than these two enterprises, at Union and Harmony. None of the Osages knew any thing about civilization. None of them could appreciate the value of schools. or

industry, or religious teaching. They had seen few white men. From their own consciousness, and from all that they had known of human nature, they supposed that all men had selfish and sinister motives. It is not surprising, therefore, that they should be slow to credit professions of friendship, made with special reference to objects which cannot as yet be clearly and distinctly understood by them.

The same causes of discouragement have existed to some extent, at nearly all the larger stations, under the care of the Board. There seems to be no adequate ground for reliance upon any thing but the simple truths of the Gospel, for the permanent and general melioration of the Indian character. No other cause will exert sufficient efficacy to prepare the way for civilization.

The missionaries, at the various stations under the care of the United Foreign Missionary Society, were gratified with the union between that institution and this Board. The reasons, which satisfied the Christian public, in regard to the expediency of the measure, were equally satisfactory to the missionaries. On this subject, Mr. Dodge thus expresses himself: "I do most cheerfully acquiesce in the late union established between the two Boards of Missions. I think it to be a most judicious and excellent step, in promoting missionary operations; as it will not only serve to combine the efforts of missionaries, who are actually in the field; but it will form one common centre, to which the charities of the Christian public will flow." The other members of this establishment expressed similar opinions and feelings.

The attempts to evangelize the Osages have been especially embarrassed by the want of a knowledge of their language, and of competent interpreters. As this impediment is gradually removed, it may be hoped that greater success will attend missionary labors. An interesting case occurred at Harmony, during the year past, of an old man, whom Mr. Dodge and others had been able to instruct in such a manner, as to bring him apparently under the powerful influence of religious truth;—and as to fill him with a strong and operative desire that his people should be taught the things which belong to their everlasting peace.

One young man from the white settlements was admitted to the church last summer, and the oldest daughter of Mr. Austin was proposed for admission.

A Jesuit priest has recently visited this part of the country, and baptised several children belonging to the school. This he did, of course, without consulting the missionaries, and when the children were with their parents.

NEOSHO.

1824.

This station is near an Indian village, upon the river Neosho, about sixty miles from Harmony and a hundred from Union, a little west of a direct line from one of these places to the other.

Rev. Benton Pixley, *Missionary*.

Mrs. Pixley.

The design of forming a small station here was first entertained in the summer of 1824; and Mr. Pixley commenced a residence there in September of that year. His family occupies some old buildings, the use of which was given for that purpose by a trader. Mr. Pixley had previously made some progress in learning the language of the natives, and cherished a strong desire of communicating divine truth to them. This knowledge was obtained with considerable labor, and at the expense of not a few privations.

When permission was asked to come and live in this neighborhood, the leading men said, that though they were pleased with the proposal, they were apprehensive they could not restrain their young men from stealing, or injuring, the property of the missionaries. Not much property, however, was conveyed thither. The establishment was commenced in quite a humble style. Mr. Pixley and his family resided here without any one to share in the labors for more than a year. They were then joined by Mr. Bright from Harmony, who worked as a farmer, till he was recalled, at the beginning of the present year, to supply the same kind of service at the larger station which he had left, and where his aid was imperiously demanded. In the year 1826, the field, at this little station, produced 260 bushels of corn; and

the expense of supporting the mission families was very moderate.

The Osages set out upon their great hunting expedition about the first of September and do not return till the last of January; and they are not stationary more than four or five months in the year. This circumstance in their condition renders it extremely difficult to do them good. By residing among them, Mr. Pixley has learned much of their character, habits, and customs; and has considered, and examined, all the methods, which have occurred to his mind, of gaining access to them. He does not despair of the grace of God ultimately reaching them; but the whole subject seems as yet very much shrouded in darkness. By various acts of kindness, he had apparently succeeded in convincing them of his disinterestedness; but these convictions, in the minds of savages, are extremely faint and evanescent.

Neosho is about in the centre of the Osage reservation from north to south, just within the eastern line of that reservation, and without the western line of Missouri. The face of the country is neither level nor mountainous, but what is called rolling prairie. There are few trees, except on the banks of rivers and smaller streams. The soil is good and capable of producing, in great abundance, the necessaries and comforts of life. If the Indians should become moderately industrious, their external circumstances would be rapidly improved; and they could soon get all the implements, which are required, in the ordinary progress of agriculture from a rude to a more perfect state.

It would seem as if the Osages are very different from many other Indians; especially from those tribes whose residence is nearer the Atlantic, and the gulf of Mexico. They are stated to be very apt to steal from each other; a thing quite uncommon with many of the aborigines. Though not a warlike people, and extremely solicitous for their personal safety, they are still much elated with the glory of killing an enemy. To strike an Indian of another tribe with a tomahawk, surpasses, in their estimation, all other conceivable degrees of honor.

MACKINAW.

The island called Mackinaw, or Michilimackinac, is nine miles in circumference, situated in the straits between lakes Huron and Michigan, near the 46th parallel of latitude, 350 miles N. N. W. of Detroit, 90 miles S. S. E. of Sault St. Marie, and 200 N. E. of the head of Green Bay.

The mission was commenced in the fall of 1823.

Rev. William M. Ferry, *Missionary and Superintendent.*

Mrs. Ferry.

Mr. Martin Heydenburk, *Teacher.*

Mrs. Heydenburk.

Mr. John S. Hudson, *Teacher and Farmer.*

Mrs. Hudson.

Miss Eunice Osmar.

Miss Elisabeth M'Farland, } *Teachers and Assistants.*

Miss Delia Cook,

Much aid is rendered to this mission, in various departments of labor, by a very ingenious general mechanic by the name of Campbell, who is partly of Indian descent. This man and his wife are thought to be uncommonly pious, and to have become so under the influence of the mission. A discharged soldier, by the name of Gibson, sustaining the same religious character, is also employed in various labors. A Mr. Stephens and his wife, from the western part of New York, having a desire to afford assistance in the missionary work, and being encouraged by some warm friends of missions, joined the establishment last summer.

The island of Mackinaw is principally elevated ground, rising from 150 to 300 feet above the level of the water, and exhibiting a very romantic scenery. It is remarkable for its being the centre of operations of the American Fur Trade Company, and a common rendezvous for the various tribes of Indians in our north-western wilderness. From the opening of spring to the close of navigation in the fall, the place is visited by great numbers of the natives, from numerous and distant tribes. Sometimes there are 1,000, or 1,500, or even 2,000, encamped on the shores of the island at once. A station here has the means of intercourse and influence with the Indians all around the three great lakes,

Huron, Michigan, and Superior, and beyond, north and west, to Hudson's Bay and the Mississippi.

This mission was established by the United Foreign Missionary Society. Mr. Ferry and his wife arrived at Mackinaw, Oct. 19, 1823. Preparations were made for opening a school. In a week after a proposal was announced to receive pupils, 12 were admitted; and, in the spring, the number had increased to 33. In July 1824, Miss Osmar and Miss McFarland joined the station, and in October Mr. Heydenburk entered upon service. The school, consisting of about 60 boarding pupils and 40 from the village, was now divided, Mr. Heydenburk taking charge of the boys and Miss Osmar of the girls. The buildings were small and incommodious, and the labors of keeping together such an establishment, among so many inconveniences, were very arduous.

In the summer of 1825, a large framed building was erected, containing accommodations for the schools, and for the mission families. Mr. Hudson and Miss Cook were added to the number of helpers in August of this year. The boarding scholars were increasing constantly, so that, for the year ending July 1826, the average was between 80 and 90; and for the year ending July last, the average was 102. In August, the number was 112, and the pupils from the village about 60.

Some of the children of the boarding school are full blooded Indians; but the far greater number are half breeds. Some are but one fourth Indians. There has been much intercourse between whites and Indians in this quarter, as a consequence of the extensive trading establishments, branching forth into the interior. The resident clerks and others, connected with these establishments, have been in the practice of cohabiting with native women, some of whom are taken as wives, with the solemn and public ceremonies of marriage, and are treated with kindness and fidelity. Others live with the men for many years, as their concubines, and are finally deserted, when their paramours return to civilized life. Thus the progeny of native mothers and men of English or French descent, is becoming numerous. This class of children is not less in need of instruction than any other; and the advantages of their being well educated are very great: for the Indians of mixed blood, as a body, never fail to have more influence with their own people, than the unmixed aboriginals. As a matter of course, they get more knowl-

edge, and aspire to a higher style of living. It would seem, that, so far as civilization and Christianity shall extend among the Indians of this continent, that portion of them here described is likely to exert a very important agency.

Such is the medium of intercourse with all the northwestern Indians, that children can as easily be obtained from the distance of several hundred miles, as from a much shorter distance. There are now in the school children from the borders of the three great lakes above mentioned, two from the shores of Hudson's bay, three or four from Red river, two from lake Athabasco, far in the northwest, several from the interior south of lake Superior, and several west of lake Michigan, from the wilderness near the Mississippi. These children are from the different bands, or subdivisions, of the Ottawas,—the various bands of the Chippeways—of the Kinnisternas, the Winnebagoes, the Menominies, the Putowatomies, and of the Fox, Sac, and Sioux tribes.

When the school consisted of 160 children, the number of boys was 90, and of girls 70. The progress in learning is very respectable, when a comparison is made with good common schools in the United States. The testimony of visitors, has been uniformly, so far as is known, honorable to the establishment, and gratifying to the friends of missions.

By an act of the legislative council of Michigan, provision is made for binding the children to the superintendent of the mission, by legal indentures, so that they cannot be taken away till they are of age, and their education has been completed. Mr. Ferry relies much on this part of the plan to secure the efficacy of the school. Accordingly, all the children, who are received as boarding scholars, are bound in the manner prescribed by law, and cannot be taken away at the caprice of their ignorant parents. It is a great labor, in the first instance, to take these children from the forest, and accustom them to the decencies of a well regulated family.

The mission property, at this station, is estimated as follows:

Mission buildings with inclosed improvements,	\$3,500
Blacksmith's shop, barn, and outhouses,	- 800
Materials for building and fences,	- - - 450-\$4,750

Carts, waggon, and other farming utensils,	-	-	275
Blacksmith's tools and stock,	-	-	250
Stoves, pipes, and household furniture,	-	-	700
New schooner of 18 tons, with chain cables,		400	
Sail boat,	-	-	60—460
Provisions; viz. pork, flour, &c.	-	-	1,000
Produce of last summer: viz. hay,	-	-	600
Potatoes, barley, peas, and oats,	-	-	1,075—2,675
Wood for the coming winter,	-	-	500
Live stock,	-	-	372
Wharf,	-	-	50
			<hr/> \$10,032

Within the year past, there has been considerable seriousness in the school; and, among the larger and more intelligent pupils, instances have occurred of hopeful piety. Other individuals, who have come within the influence of the mission, are sensibly affected by it; and the establishment cannot be deemed otherwise than as a great blessing to the village, and to the extensive region, for whose scattered and wandering inhabitants it was principally designed.

XI. MAUMEE.

This mission was commenced by the Western Missionary Society, and afterwards transferred to the United Foreign Missionary Society. It is situated in the northwest part of Ohio, near a small Indian reservation, lying upon the Maumee river, about 30 miles above its mouth.

Mr. Isaac Van Tassel, *Teacher and Licensed Preacher.*

Mrs. Van Tassel.

Miss Stevens, and two other unmarried females, have aided in the labors of the mission.

Mr. Leander Sackett, who had been employed here as a farmer, retired from missionary service on the 6th of August last. His withdrawing was occasioned by the want of harmony and kind co-operation, between himself and other members of the family.

This difficulty had been of long continuance; but was thought to be settled, during the visit of the Rev. Messrs. Macurdy and Crane, in the autumn of 1825. The case is not mentioned for the sake of conveying censure; especially when all the members of this mission joined it from motives, (as they supposed, and as their employers believed,) of attachment to the cause of Christ; and made a cheerful surrender of time, and property, and self-denying labor in its behalf: but it seems important that the public should be aware, that one of the evils, against which missionaries should be peculiarly on their guard, is disunion among those, who are engaged in different departments of the same great work.

The Ottawas, for whose benefit this station was designed, reside on five small reservations. The places of these reservations, the number of acres which they contain, and the number of Indians who live on them, are as follows:

Reservation, No. 1, is at the mouth of the Maumee, (Miami of the Lakes,) bounded on the west by the river, and on the north by lake Erie. It contains 10,880 acres, and is inhabited by 253 Ottawas.

No. 2, is nearly opposite No. 1, and contains the same quantity of land, and 222 inhabitants.

No. 3, lies on the west side of the Maumee, 30 miles from its mouth. Acres, 23,040. Population, 113.

No. 4, is on Blanchard's fork, a tributary stream, 70 miles from the mouth of the Maumee. Acres, 16,000. Population, 124.

No. 5, is on another tributary stream, 80 miles from the mouth of the Maumee. Acres, 5,760. Population, 54.

Total in the five reservations; acres, 66,560. Population, 766; which is 7 and a third to a square mile, or one to 87 acres.

The station is on a good farm, which lies east of the river, opposite to reservation, No. 3. The farm contains 687 acres, of which 80 acres are cleared. The portion under cultivation has been very productive.

The school consisted of 32 pupils in October of last year. Seventeen were of Ottawa descent. Ten were Wiandots, three Shawnees, one Chippeway, and one Munsee. Six gave evidence of piety. The interpreter is a pious and very capable young man. His name is Lewis King. When not employed to interpret, he labors for the mission as a joiner.

Several gentlemen of education and judgment, who have visited the school at different times, agree in using expressions of high commendation respecting it.

The little remnants of Indians, who remain upon the reservations, are in a very degraded state. The vice to which they are most exposed, and by which they are held in a state of poverty, is an inordinate attachment to ardent spirits.

How large a proportion of the Ottawa tribe is embraced in the foregoing account, the Committee have not the means of stating. It is believed, that various bands of the tribe are dispersed in the Michigan territory.

This mission is regarded with great interest by the religious part of the community in Ohio and other western states. Some of its warmest friends, however, entertain doubts respecting its permanency. There are two adverse causes, which seem likely to remain. The place is unhealthy, and the Indians must be constantly exposed to the temptations and vicious examples of the lower classes of their white neighbors.

XII. TUSCARORA MISSION.

Situated on a reservation of about 2,000 acres, three or four miles east of the Niagara river at Lewiston. In 1818, the number of Tuscaroras residing here was 314. Some removals have taken place since that period. The number now remaining is between 200 and 300.

Mr. John Elliot, *Teacher*.

Some years since, the Rev. James C. Crane, late Secretary of the United Foreign Missionary Society, labored as the missionary here. He was afterwards employed in other important services, till he was removed by death. In the years 1824, and 1825, the Rev. David M. Smith, of Lewiston, preached statedly to the Indians, by the appointment of the above named Society. In the autumn of 1825, an arrangement was made, by which the Rev. Thomson S. Harris, missionary at Seneca, should preach here one third of the time. It was thought to be very desirable, however, that a minister of the Gospel should reside at the village constantly, and that a school should be kept under his superintendence. To the accomplishment of this object the Committee directed their efforts, from the time when the mission looked to

them for support; but they were not able to succeed in finding a suitable person, till near the close of last year.

In the mean time, as it was not practicable for any member of the Committee to visit the stations on the Niagara frontier, the Hon. Nathaniel W. Howell, and the Rev. Evan Johns, of Canandaigua, kindly consented to perform this agency, in the month of October 1826; and made a report of their visit and proceedings, immediately afterwards.

They found the mission-house, which had been erected by Mr. Crane, in a condition to accommodate a family. It is situated on the Indian reservation. A farm, containing 132 acres, and estimated to be worth \$1,800, belongs to the mission. It is not a part of the reservation, but lies a mile and a half distant.

A little church was organized here some years ago. Last year it contained seventeen members; but afterwards the number appears to have been reduced to fifteen.

The Rev. Joseph Lane, who had received his theological education at Bangor, was assigned to this station. He was ordained to the work of a missionary at Sanbornton, N. H. Sept. 20, 1826, and left Boston to enter upon his labors about the close of the year. In February, he had collected and organized a school of 40 pupils, and his prospects of usefulness appeared favorable. A deep depression of spirits, occasioned partly no doubt by the state of his bodily health, rendered it necessary that Mr. Lane should suspend his services in the spring. The Committee authorized him to return to his friends in New England, which he did soon after. Hopes are entertained, that his health may be restored; and, should this be the case, there are many stations, in each of which he might be employed with great advantage.

The place being thus left destitute, Mr. Elliot, a young man from the state of Maine, was appointed a teacher, and sent forth, after a public designation and instructions, on the 6th of June. The school was re-organized about the first of July, and has been attended regularly from that time by 30 or 40 children, who are greatly in need of instruction. The Indians suffer from the moral contamination, which results from their proximity to settlements, that furnish too many examples of immorality. It is unnecessary to add, that the sympathies of the wise and good, throughout all the surrounding country, are enlisted in favor of every attempt

to elevate the character of the small remnants of the aboriginal tribes.

XIII. SENECA MISSION.

Situated four miles from Buffalo, N. Y. on a reservation containing 83,557 acres; on which, in 1818, resided a mixed population of 686 Seneca, Cayuga, and Onondaga Indians. The present number has not been stated.

Rev. Thomson S. Harris, *Missionary and Superintendent.*

Mrs. Harris.

Mr. Hanover Bradley, *Steward and Farmer.*

Miss Asenath Bishop,

Miss Mary Henderson,

Miss Phebe Selden, *Teachers and Assistants.*

The boarding school at this place was designed to accommodate the residents on the Tuscarora and Cattaraugus reservations, as well as those who reside here; but it is found, that the parents are not willing to send their children from home. They are all importunate to have a boarding school upon each reservation; and disposed to complain, if one settlement is more favored than another, in this respect. The forty five children in the school are all from within the distance of a few miles.

Judge Howell and Mr. Johns made a report concerning this school, in the following words: "The school is popular among the surrounding white settlements, and is becoming so among the pagan Indians. We consider it to be in a flourishing condition; and are of opinion, that, as it regards discipline, mode of instruction, and the proficiency of the pupils, it would not suffer in comparison with the best common schools of white children, within the circle of our acquaintance. Under the fostering care of the Board, it will continue to flourish and increase; and we are decidedly of opinion, that its continuance is indispensable to the successful prosecution of the benevolent designs of the Board, and of the Christian public, in regard to these poor savages. On account of the dispersed situation of the families, from which the scholars are collected, no other than a boarding school can be successfully kept up at this place."

The agents recommended an additional building for the accommodation of Mr. Harris, and a specific allowance for his support. As no aid could be expected from the government of the United States, during the current year, for the erection of buildings, the committee do not feel warranted, at present, to take this whole charge upon the Board. In regard to a separate and fixed allowance for the support of missionaries among the Indians, there is no doubt that such a measure is advisable, wherever it can be adopted after sufficient experience, so that a just and reasonable appropriation may be made, according to the circumstances of each station.

The chiefs at this place expressed their entire confidence in Mr. Harris and his associates, and their satisfaction with the school; a confidence, which, as the agents thought, was abundantly deserved.

The mission experienced a very severe loss in April last, by the removal of Mr. Gilman Clark, who had been the teacher of the school for two years. In consequence of his having fallen into a state of mental derangement, he was conveyed to his friends in New Hampshire. His services as a teacher had been very useful and acceptable. It was necessary to supply his place by temporary assistance.

The Committee would mention with devout gratitude the goodness of God, as manifested by the addition to the number of the hopefully pious at this station. Last fall there were indications of seriousness in the school. In the course of the winter, the disposition to inquire respecting religion was observable among the people in their dwellings, as well as in the school. The result has been, that six natives were admitted to the church in May; and ten have been admitted since that time. The members of the church now amount to thirty. From the journals of Mr. Harris it would seem, that the minds of many who have not as yet made a public profession of religion were very deeply and solemnly affected. The Sabbath school, which is kept up here, was not without its good influence, during the season of special attention to religion.

In September 1826, the Seneca Indians sold 80,000 acres of their reserved lands, which sale included all that they had remaining on the Genessee river, a part of the Cattaraugus reservation, and 25,000 acres of wild land from the Buffalo reservation. The

effect of this measure will probably be to concentrate the scattered remnants of the tribe upon what still remains of the Buffalo reservation, which is about 58,000 acres.

XIV. CATTARAUGUS MISSION.

Situated 30 miles south of Buffalo, on a reservation containing 26,880 acres, and a population of between 300 and 400 souls.

Mr. William A. Thayer, *Teacher*.

Mrs. Thayer.

In the earlier stages of this mission a boarding school was taught here, on the same plan as the one at Seneca. In 1824, the number of pupils was 45, and the next year it had risen to 70. A regard to economy induced Mr. Crane and an agent associated with him, to recommend, in the autumn of 1825, that the boarding school should be discontinued, and that the parents should be allowed to send their children to the Seneca school. This proposal was acceded to, with apparent cordiality, by the Tuscarora and Cattaraugus Indians. As the effects of the measure became manifest, however, it has been the cause of some dissatisfaction in these two settlements, on the ground that they are less favored than the other. And there is no doubt, that it will be a difficult matter for Indians, with their inadequate views of education, and their want of energy and punctuality, to sustain a regular school, while all the children are fed and clothed at home. Still this seems to be the only way of proceeding in many places, where the expense of a boarding school would be much greater, than the Christian public would deem proportioned to the good accomplished, when compared with other claims upon the Board.

In the summer of 1826, the school, (now upon the same plan with the common schools of our country,) contained 40 learners. In the winter, the difficulty of attending is much greater; and Mr. Thayer is much discouraged, as to the practicability of keeping up a school at all here, unless he can be allowed to board the children. The parents say, that they will furnish food, if the mission family can prepare it for their children, and can take the charge of them when out of school. It is probable that an experiment of this kind may be made, though with rather faint hopes of success; for there is much reason to apprehend, that

when the first supplies are expended, the irregularity will afterwards be so great as to defeat the plan.

Though the list of children who occasionally attend the school, contains forty names, yet the average number present, for the last six months, does not exceed twelve.

In regard to the religious influence of this station, grateful notice should be taken of the favor of God, which has been shewn to the teaching of Mr. Thayer, and the occasional labors of Mr. Harris. In the spring there was a deep and thorough attention to the concerns of the soul. Many natives, of various ages and both sexes, were anxiously seeking for information with reference to the most important of all subjects. On the 9th of July a church was organized, and twelve hopeful converts admitted into it, of whom six were males and six females. Two were members of the school. Ten or twelve other natives were thought to give evidence of piety.

XV. GENERAL REMARKS ON INDIAN MISSIONS.

In concluding an account of missionary exertions among the Indians of our continent, the Committee would express the hope, that some advance has been made, within the year past, toward the accomplishment of the great end, to which the aim of the Christian public has been directed. The Cherokees, on both sides of the Mississippi, are becoming more sensible of the benefits of education and civil government, and are taking, with a desirable degree of unanimity, preliminary measures to secure these benefits. Among the Choctaws, at several stations, spiritual influences have been felt, and the hope is entertained, that souls have been converted to God. The small tribes on the Niagara frontier, and the larger and scattered tribes around the great lakes, have witnessed the effect of missionary teaching, and from among them the Lord of missions has been pleased to select, as we trust, some trophies of his grace and jewels of his imperishable crown. For these things let us give thanks; and by what we have seen and known let us be encouraged.

Still we must not forget that the labors for these wanderers in our forests are to be long and arduous; that if they are ever delivered, as a race, from the dangers which surround them, it must be not merely by incessant toil, but by the peculiar blessing

of the Most High. Rarely, if ever, has it happened, that any portion of the human family had greater evils to contend against, than these very people, to whom American Christians are under so many obligations. Possessing a nominal independence, they are unavoidably thrown into circumstances from which they cannot escape, and in which they are exposed to the evil example of numerous white men, most of whom left civilized society because they preferred the license of the savage state. The lands of the Indians present a constant lure to the cupidity of speculators in neighboring white settlements. This cause alone, having been in continual operation for a long series of years, has done much to unsettle the minds of the aboriginal inhabitants, the only real proprietors of the lands, where they reside, and which they received from their fathers, and much to make them think they shall never have a resting place on this side the grave. This anxiety increases, as the arts of civilized life are introduced, and the benefits of a fixed residence are perceived, and ultimately produces a disregard of consequences, and a despair of the future, in the highest degree unfavorable to improvement.

The missionary efforts among the Indians have been, as there is reason to believe, the means of salvation to a considerable number of individuals; and it would be wrong to doubt that the same holy influences will be extended to many more, even in our day; but whether any tribes as distinct communities will arrive at the elevation of a decidedly Christian people, in a permanent location, and will transmit their privileges to future generations, the Providence of God does not as yet authorize any one to assert, or sanguinely to presume. That a time will arrive, when all the tribes of men, then existing upon earth, shall become truly converted to Christ, admits of no question; and it may be hoped, that this time is not very remote. But how far vice and misery may be suffered to prevail, during the intervening years, and how many tribes may become extinct, it has not pleased the all-wise Governor of the world to disclose. It is the duty of missionary societies, therefore, not to despise the opposing forces, nor underrate the difficulties to be encountered; but to gird themselves for the spiritual conflict, and use all the means at their disposal in the most effectual manner. While thus engaged, if individuals are from year to year brought to believe the truth

and practise holiness, the good thus accomplished is inconceivably great; and if it should be the ordinance of heaven, that great wisdom and benevolence should be imparted to our rulers, in regard to measures affecting the character of the helpless tribes within our borders, and that a spirit of affectionate sympathy should pervade the bosoms of our people extensively, a delightful consummation may be witnessed. These remnants of ancient nations, vindicated from the power of Satan, purified by the efficacy of divine truth, adorned with the graces of the Spirit, may yet stand forth as a perpetual testimony to the blessed results of enterprise in a good cause, and to the power, benevolence and compassion of the exalted Redeemer.

XVI. FOREIGN MISSION SCHOOL.

At the last annual meeting of the Board, a resolution was adopted authorizing the transfer of the property, connected with this establishment, to certain gentlemen in the vicinity of Cornwall, who might be inclined to sustain the school, under the patronage of its friends in the immediate vicinity. After mature consideration, however, these gentlemen gave up the design; and nothing remained but for the committee to discontinue the school, and dispose of the pupils in the best manner in their power. To aid in this matter, they requested the President of this Board, with Henry Hudson, Esq. of Hartford, and the Rev. Ralph Emerson, of Norfolk, to meet at Cornwall, and give directions in behalf of the Committee, for the preservation of the property, and the disposition of the pupils. The agency was promptly executed by the President and Mr. Hudson, and the Committee have reason to believe, that the best arrangements were made, which the nature of the case would admit of.

The number of pupils was then sixteen. One was soon after sent to Hanover, N. H., where he has commenced fitting for college, at the charge of a charitable provision made in Scotland for the education of American Indians. The five Osage lads were sent in the spring to Oxford, Ohio, where they were received for the purpose of being educated in the Miami College. The Rev. Dr. Bishop, President of that institution, has taken upon himself the support of one of them; one has returned to his tribe; and three are supported by this Board. The four

Sandwich Islanders in the school are now ready to embark with the contemplated reinforcement to the mission among their countrymen. Two Indian young men are now under the care of Mr. Loomis, the late steward, who has labored with great fidelity to bring the concerns of the school to a close, in the most prudent and economical manner; and who, during his continuance in that office, uniformly manifested a public spirited regard to its interests. The four remaining pupils returned to their own people. During the interval between the dissolution of the school and the removal of the pupils, those youths who remained at Cornwall were still kept under the care and instruction of Mr. Loomis. Some, who spent the interval in other places, were received into pious families, where they either earned their own support, or were kept without charge.

The Committee have availed themselves of all the information within their power, which could be brought to bear upon the question of continuing the school, and do not see cause to distrust the conclusion to which they came more than two years ago, the reasons for which, as stated in the last Report, have not been at all invalidated. They are therefore still of opinion, that the great designs of the Christian public are better accomplished by the course now pursued, than they could have been by any other method which was proposed.

XVII. SUMMARY.

The Board has under its direction forty one ordained missionaries, and, including these, with assistant missionaries, native preachers, the wives of missionaries, and unmarried females, who aid in various departments of the work, the whole number of adult laborers is exactly two hundred. These devoted men and women are employed in four missions, occupying fifteen stations, in distant parts of the world, and at 26 stations among the aborigines of our continent; making forty-one stations in the whole. Under the direction of the missionaries are taught five or six thousand heathen children in Asia, six or seven hundred in America, and twenty-five thousand children and adults at the Sandwich Islands. Printing presses are in constant operation for the benefit of the mission at Bombay, Western Asia, and the Islands of the Pacific; and the Gospel is now preached by our

brethren, who went from among ourselves, in many languages, and to hundreds of thousands of immortal beings, who otherwise would probably never have heard the name of Christ. From these multitudes some have been found, in tribes far distant from us, and far separated from each other, who gave evidence by a holy and consistent life and a peaceful and triumphant death, that the Gospel had been made to them the power of God and the wisdom of God to salvation; that it had transformed their characters, given them new habits, desires, and motives, raised them from the lowest debasement to a high elevation of moral principle, and, in a word, snatched them from hell and prepared them for heaven. Others still remain living examples of the efficacy of divine truth. What an achievement is here? and what a reward for labor and for sacrifices a hundred fold greater than any that have been endured, or offered?

XVIII. CONTEMPLATED MISSIONS.

The Committee have not lost sight of Western Africa, as a field for missionary enterprise, into which American Christians are especially called to send forth laborers. Correspondence has been held with reference to obtaining suitable persons, of African descent, to sustain the character of missionaries. One man of this description has been warmly recommended by competent judges; and the only occasion of delay is, the reluctance, or rather hesitation, of his wife and children, in regard to leaving America. The prosperous condition of the little colony of Liberia is a powerful recommendation to the commencement of missionary operations in its vicinity; and it may be fairly anticipated, that the friends of Africa will have it in their power to send forth a Christian influence into that oppressed continent.

Among the various places to which the attention of the Committee has for some time been directed, with a view to new establishments for the benefit of the Indians, Green Bay, on the west side of Lake Michigan, seemed worthy of particular examination. In this neighborhood reside the Winnebago and Menominy tribes; and hither have removed families of the New Stockbridge Indians from Oneida county, N. Y. These families have long been numbered with the civilized aborigines, and now contain a regular Christian church. Before

their removal they had enjoyed the labors of the Rev. Jesse Miner, to whom they were tenderly attached. The Committee, having learnt that Mr. Miner would probably consent to become a missionary to the former people of his charge and to their neighbors, requested him to undertake an agency there, for the purpose of gaining information, both as to the wishes of the settlers, and the prospects with other tribes. Mr. Miner spent the summer months in the execution of this agency, and has made a report of what fell under his own observation. He was kindly and joyfully received by those, to whom he had formerly preached; and they offered to aid, according to their means, in the erection of the necessary buildings for the commencement of a mission. The Committee are encouraged to hope, that Mr. Miner and his family will remove, next spring or summer, to the Indian village, which the settlers call Statesburgh, at the falls of Fox river, about twenty miles from Green Bay.

An importunate application has been made for a missionary establishment upon Magdalen island, which is near the head of lake Superior, and forms a centre for the collection of Indians and traders, in that part of the vast interior of our continent. There are some very favorable circumstances attending this application. Among the obstacles are the remoteness of the place, and the great expense of transportation. Intercourse cannot be held with these remote regions, with any degree of certainty, except by the boats of traders, which come down in June and the following months, and return in September and October.

That part of North America, which goes under the general denomination of the North West Coast, should undoubtedly be explored by the enterprise of American Christians; and the Committee hope that the resources placed at the disposal of this Board will authorize the preparations for a mission, from which the rays of Gospel light shall emanate into the darkness of all the surrounding regions.

XIX. RECEIPTS AND EXPENDITURES.

The Committee have the satisfaction of stating, that the receipts into the treasury of the Board have been greater than in any preceding year. The amount applicable to immediate use is somewhat more than eighty eight thousand dollars; besides about four thousand dollars given for the increase of permanent

funds, the income of which is to be expended from year to year. The payments from the treasury have been more than one hundred and four thousand dollars; of which about eighty nine thousand are properly the annual expenses. Nearly fourteen thousand dollars have been remitted to the east, over the sum requisite for the expenses of the eastern missions in one year. The occasion of this extraordinary remittance is the fact, that, for the two preceding years, the expenses on account of the missions at Bombay and in Ceylon had been exceedingly small. Almost the whole charge had been defrayed by advances made at Calcutta on the credit of the Board. The reasons for this measure have been fully explained to the Board and to the Christian public. A similar excess will be necessary next year; after which, it is hoped that remittances will be made in advance. The sum of one thousand dollars was appropriated to replace money lost, and thus restore the permanent fund, which had been impaired by one of those unexpected events, which take place in human affairs.

In February last, the Committee addressed the friends of missions, on the subject of the pecuniary embarrassments, which threatened the operations of the Board. It was then frankly stated, that the donations should afford, on an average, *ten thousand dollars a month*, before all apprehensions of embarrassment would be removed, even in regard to the firm support and vigorous prosecution of existing missions. This address had an immediate and very perceptible effect; and the Committee have always found, that their representations are received with candor, favor, and sympathy by their Christian brethren.

It should be fully understood, however, that money cannot ordinarily be raised, even for objects of the most unquestionable utility, and the deepest interest, without labor, pains, and persevering activity; and it well becomes the members of this Board to consider the responsibility inseparable from the relation, which subsists between them, and the Christian public, and missionaries in heathen lands.

XX. GENERAL ORGANIZATION.

The Committee have pursued the plan of organization, which the friends of missions have extensively approved, and which

promises to combine their exertions more generally and effectually, than any system which has been heretofore adopted. This plan has been received with special favor in the city of New York, and in the state of New Jersey within the year past. Several individuals and several congregations have been distinguished by their liberality, and a conviction has been gaining upon the minds of men, that a union of all who feel a deep interest in the success of the missionary enterprise is more practicable than had been supposed. Four auxiliary societies have been formed under encouraging auspices, in the parts of Pennsylvania, Virginia, and Ohio, within 75 miles of Pittsburgh as a centre; and the county of Monroe, N. Y. has recently entered with great spirit into the work. The only reason why other portions of the country have not been brought into the same system of co-operation, is the want of competent and experienced agents, in sufficient numbers to visit numerous places, in which their services are much desired for the sake of presenting the subject distinctly and strongly to all classes of the inhabitants.

XXI. CONCLUSION.

Of all the moral phenomena, in the present eventful period of the world, none is more evident, than that the cause of religion at home and abroad is one; that the same principles, which prompt to the Christian education of our families and to the instruction and warning of our relatives and friends, naturally impel to evangelical efforts for the benefit of every portion of the human race; that this tendency of benevolent principles does not exist in theory merely, but is seen in daily practice; and that henceforth the attempt to separate living piety from expansive beneficence will be as vain as it is unscriptural. On this subject the church is certainly making advances of the most auspicious character. It is difficult to see how she can go backward, without such a dereliction of principle, as shall seriously alarm her, and arouse her from any partial slumber, into which she may have begun to fall. May we not rest assured, then, that the number of public-spirited, self-denying Christians will be increasing in all future time? May we not take it for granted, that all existing plans for the melioration of mankind will be rendered more perfect, and more enlarged

in their operation, and that more of sanctified talent, and more of that wisdom which is from above, will be called into the administration of these high concerns? and, with the accompanying favor of heaven, may we not expect to see the waters of salvation flowing in broader and deeper channels, till they shall have reached the remotest habitations of men?

These pleasing anticipations seem warranted in part by the course, which serious and contemplative minds are taking, in the most enlightened countries of continental Europe. Evidence from various quarters, and of many kinds, leaves no room for doubting, that persons of a philosophical cast are, to a considerable extent, looking to religion, as the last and only hope of man. Other things have promised much, but have regularly failed in the performance, till this failure is generally seen and acknowledged. The inefficacy of human systems is so manifest, that the claims of Christianity are examined anew, and with increasing interest. A conviction hence arises, and is spreading, that for the improvement of man in all his domestic and social relations; for the acquisition and preservation of liberty; for the wise and equitable administration of civil government, all other means are immeasurably inferior to the simple efficacy of the Gospel. When the mind has proceeded thus far, it does not stop till the cause of this astonishing power is investigated; and when it is found, that the Bible consults the temporal happiness of man by setting before him a law which reaches the heart, and with the most awful sanctions restrains all those inordinate desires, by which the world has been kept in so much agitation and suffering; then the conclusion is irresistible, that the Bible had its origin with Him, who is *wonderful in council and excellent in working*, who *knew what was in man*, and who provides, with all a father's tenderness, for the recovery of his erring children, by sending forth the renovating and healing influences of his Spirit, with the faithful annunciation of his Word. In a process like this, the minds of many reflecting and intelligent men are at this moment advancing. They hail with delight the multiform operations of Christian benevolence; and seem to look with anxious expectation for the blessed results. There is most manifestly a constant accession of favor to the missionary cause; and it is exerting an influence, in various ways, much

greater and more salutary, than inattentive observers are in the habit of suspecting.

While this state of things should excite grateful emotions, and lead to humble confidence in God, by whom the hearts of princes, and pontiffs, and philosophers, are turned whithersoever he will, it is not to be disregarded, that there is, also, a manifest increase of hostility to missions and to the great cause of evangelical virtue. Men seem extensively to be taking sides with more determined spirit than heretofore. There is, no doubt, a large inert mass, which remains as yet unmoved. But the exertions of Christians for so many and so noble objects, all conspiring together for the grandest consummation, which the earth is ever to witness, cannot escape the observation of those, who pay any attention to the movements of the moral world. It must be expected, therefore, that all the adherents of old and rotten systems of religious error, fenced in as they are by civil and ecclesiastical despotism; all, who openly cast off the restraints, which the Gospel imposes upon the guilty passions; all, who have made up their minds that they will never deny themselves, nor do good to others, from any fear of God or regard to man; and all, who would dread that religion should get such a power and currency in the world, as to influence public opinion, on the great subjects of human interest:—these classes of men, and all who fall under their sway, are rallying, and will gradually assume the form of most decided resistance. At least such appear to be the indications of the present day. After the experience which the Christian church has had in all ages, it would seem almost certain that persecution by physical force is to be expected, wherever opposers are powerful enough to take such a course. But in this country, Great Britain, and some parts of continental Europe, and in some of the foreign possessions of Great Britain, religion is too strongly entrenched in the hearts of multitudes, and commands too much public respect, to admit of this form of persecution. It does not follow, however, that, in these countries, there will not be a bitter and persevering opposition to every thing, which has for its object the promotion of the pure Gospel. If force cannot be used, resort will be had to ridicule, slander, and every species of falsehood and misrepresentation.

Our fellow-laborers on the other side of the Atlantic are duly aware of this state of things, and are calmly preparing for a more extensive conflict of all the friends of God and truth in all nations, than has ever yet been experienced. In the mean time, we should not omit to express our gratitude for the favor which this Board has received, at the hands of the Christian public, and for our exemption from any opposition of a formidable character.

It may be a part of the plan of the divine administration, that milder influences shall prevail in these latter ages of the world; that the great adversary of mankind, though permitted to roar, and show his lion-like strength and ferocity, shall be so far chained, that he shall not be able to devour; and that religion shall send forth its bland and sweet attractions, and silently subdue multitudes of its obdurate foes, till the remainder shall find resistance hopeless, and quietly submit to the benign authority of the Prince of peace. In whatever way it may please the great Captain of our salvation to conduct the war, which is to issue in the establishment of his kingdom, there can be no doubt that the soldiers of the cross should conform to circumstances, and not shrink from any hard service to which they may be fairly called. Should the event prove, that they are to be treated with severity, their sufferings may greatly redound to the honor of the cause, and add peculiar splendor to their imperishable crown.

Though an unreasonable and malignant opposition to the efforts now making for the spread of the Gospel should be deprecated, on account of the bad influence it will have upon opposers, and all who are misled by them; yet, even such an opposition would be followed by many good consequences. It would tend to make the conductors of these operations in the highest degree circumspect and cautious in adopting measures,—on the alert to observe their nature, as developed in execution,—prompt to apply a remedy and to learn by experience. It will make them resolute and determined in what they have fully resolved upon as the course of duty, courageous to meet every assault, and persevering in their labor. It will lead them to consider and feel where their dependence must lie, and to whom they must look for effectual aid. Happily for the friends of God and man, the New Testament is an inexhaustible magazine of weapons suited to this holy war. If missionaries and their directors take good care,

so far as practicable, in meekness to instruct those who oppose themselves; if they cultivate humility, and a proper sense of their unworthiness to be employed in these great services; if they possess a docile, frank, candid spirit, which delights only in the truth, and approves of nothing which would not bear exposure to the gaze of the assembled world; and if with unshaken constancy and believing prayer, they cast themselves and their work upon the promises of God; they need not be anxious for the result. He will vindicate the honor of his own name, and bring forth judgment to victory.

That the church may fulfil her high destinies, as the channel through which spiritual blessings are dispensed to a guilty world, it seems necessary that professors of religion generally, and leading members of our churches especially, should make great advances beyond their present attainments. A few of the particulars, in which such an advance should be apparent, are all that the present occasion permits to be mentioned.

1. *Christians should more properly estimate the object of missionary exertion.* Thousands who approve of this object and count themselves among its friends, have very inadequate notions of its magnitude or its merits. They seem not to be aware that the object of missionary exertions is no less than the moral renovation of a world; that the base passions, which have so long and so deplorably tyrannized over the noble faculties of man, are to be subdued; that all that is oppressive in governments, all that is refractory and seditious among the people, all that is fierce, overbearing and unjust in the conduct of nations toward each other, is to give place to the law of love carried equally into the greatest and the least transactions. Wars are to cease. All the domestic relations are to be sanctified. Every village is to have its school and its church; every family its Bible and the morning and the evening prayer. The tabernacle of God is to be pitched among men. The favor of God is to be invoked upon every enterprise; a reverential fear of God is to pervade every movement; the love of God is to be cherished in every bosom. Then will have arrived the time when trees of righteousness shall stretch forth their protecting branches in every country, and display their fresh and undecaying foliage for the healing of the nations. Then the days of mourning, lamentation and woe shall be succeeded by universal confidence, peace, and joy; and

the acclamations of ransomed millions, without a discordant voice, will ascend from all the continents and islands of this regenerated and happy world.

2. *The disciples of Christ should more justly estimate the consequences of their personal efforts.* Perhaps there is no subject on which men are more apt to err, than in not assigning its proper and full effect to a consistent example, and to a persevering course of Christian beneficence. The individual, who holds all his powers and faculties consecrated to the service of his Lord, will, in the lapse of years, infuse the same spirit into others; and will thus multiply the means of doing good to a surprising extent. And now, when the faithful labors of the pious are seen to have so direct a bearing upon the prosperity of our own churches, the purification of our great community, the conversion of distant tribes, and the renovation of the world, what excuse can there be for apathy, or for slow, hesitating, and feeble movements? Whatever may have been the case in former times, when there was little communication between different parts of the world, and when all the advantages of concentrated action had not been proved, it is now perfectly apparent, that the friends of God and man are called upon to act with one heart and one soul, for the accomplishment of one grand object. This great and blessed union, so holy in its design, so reasonable in its nature, so glorious in its results, cannot be promoted in any way so rapidly, or so effectually, as by bringing to its aid an active, zealous, personal influence. Now is the time for noble examples, attended by lively exhortations and a faithful testimony to others. Let the man, who can easily make his influence felt through a neighborhood, or a town, give himself no rest till it shall be actually thus felt; and till his friends and neighbors shall become associated with him in the most delightful work, to which their hands and hearts were ever invited. Is he able to move a county or a state, let him feel the urgency of the claims, which his Saviour has upon him. And while he goes forth to stimulate his brethren, let him remember how great will be the difference between their engaging in the cause now, with their whole strength, and their deferring it to a more convenient season, and leaving it to the uncertainty of future years.

3. *The followers of Christ have need to make much greater advances than they have yet made, in feeling and manifesting an in-*

terest in the success of their Master's cause. If, as the Apostle says, *whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it,* how lively should the sympathy be, at the present day, between the professors of godliness in Christian lands and their brethren among the heathen;—between the great host of the faithful, and the small band of pioneers, who have penetrated into the territories of the enemy. Far from the heart be apathy, negligence, lukewarmness. Every man, and every woman, who can feel for the sufferings of our race, and can judge what it is to have no hope, and to live without God in the world, should watch every movement in the preparations for the great struggle which is commencing. What right will any one have to exult in the victory, who now sits with his arms folded, and his mind at ease, when the greatest of all controversies is about to be decided? What right has such an one to number himself among the soldiers of the cross? If a man does not exhibit signs of life at such a time as this, how can it be concluded that he has the principle of life within him? Let it be well considered, then, how vast an augmentation of interest there must be in our churches, before all the members shall be prepared to take that part in the benevolent operations of the day, which would comport so well with their profession, and to which they are urged by every motive of fidelity to their Lord.

4. It should be more generally felt, than it seems to be at present, *that great advances in personal holiness are indispensable to a rapid and successful prosecution of the missionary work.* This is a matter of vital importance. If it is overlooked, all the machinery of missions, schools and presses, will be a cumbersome apparatus,—a laborious, exhausting, useless parade. It is believed, indeed, that true piety, sincere love to God and man,—is at the bottom of the extraordinary efforts, which we behold. But a great increase of piety, at home and abroad, is extremely desirable. After all proper allowances, on account of the reverence which we justly feel for the memory of saints in ages that are past, where can we now find such men as Baxter and Doddridge, Edwards and Brainerd? Or if we can fix upon an individual, here and there, who bears a pleasing resemblance to these illustrious champions of the cross, how rare are the instances. But the exigencies of the times demand many, very many individuals,

who, in purity of doctrine, holiness of life, compass of thought, enlargement of views, capacity of labor, intenseness of desire, fervor of zeal, and assurance of triumph, shall make a visible and near approach to the great Apostle of the Gentiles. The friends of missions, the conductors of missions, and the beloved missionaries themselves, need fresh anointings from on high. O that it would please the God of all consolation and hope to inspire his servants with a pure devotion, accompanied by spiritual influences shed abroad upon others; and thus give the most joyful evidence that the coming of the Lord to reign over the nations is near, even at the door.

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All communications, relating to the General Concerns of the Board,
may be addressed to

*JEREMIAH EVARTS, Esq. Corresponding Secretary,
Missionary Rooms, Stone Church, Hanover-Street.
Boston, Mass.*

All letters relating to the Pecuniary Concerns of the Board, may be
addressed to

*HENRY HILL, Esq. Treasurer,
Missionary Rooms, Stone Church, Hanover-Street,
Boston, Mass.*

For the accommodation of those Patrons of the Board, who can more easily transmit their donations to New York, than to Boston, a Receiving Agent has been appointed in the former city. The Agent is Mr. GEORGE M. TRACY, who occupies a Room in the *American Tract Society's House*, 142, *Nassau-Street, near the City Hall*. All donations committed to Mr. Tracy, will be regularly acknowledged, as usual, in the *Missionary Herald*. From him, also, Reports of the Board, and Missionary Papers published by the Board, may be obtained; and through him orders and payments for the *Missionary Herald* may be transmitted.

DONATIONS AND CONTRIBUTIONS

Will be received at the Missionary Rooms, and by the following gentlemen, who, beside many others, have obligingly consented to act as Agents of the Board:—viz.

Horace Janes, Esq. St. Albans,	}	Vermont.
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Messrs. Brewster and Prescott, Augusta,		
Mr. William Raser, Mobile.		
Mr. George Green, New Orleans.		

Donations will also be received by any Member of the Board.

When a considerable sum is to be remitted from a distance, one of the following modes is recommended:—either to deposit the money in the United States Bank, any of its Branches, the Mechanics' and Farmers' Bank at Albany, or the Hartford Bank, to the credit of HENRY HILL; or, in the second place, to obtain a draft on some bank, or responsible individual, payable to the order of HENRY HILL. When money is deposited, the Treasurer should be immediately informed of the deposit, with the name of the depositor. If drafts on Boston cannot conveniently be obtained, those on other large towns will be equally acceptable.

APPENDIX.

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1827.

*Bombay Mission.**

REMITTANCE to London to pay draft of Messrs. Palmer, & Co. of Calcutta, for advances made by them for expenses of the mission from May 1, 1825, to April 30, 1826,	\$7,963 09
Remittances to Calcutta, in part for expenses of the mission from May 1, 1827, to April 30, 1828,	6,073 90
Printing paper, books, and sundry articles purchased in Boston,	971 61
Outfit of Rev. Cyrus Stone, and Rev. David O. Allen,	1,332 00
Passage of Mr. and Mrs. Stone, Mr. and Mrs. Allen, and Miss Cynthia Farrar, to Calcutta,	1,000 00
Expenses of Mrs. Hall,	182 00--17,522 60

*Ceylon Mission.**

Remittance to London to pay draft of Messrs. Palmer, & Co. of Calcutta for advances made by them for expenses of the mission from May 1, 1825, to April 30, 1826,	16,799 67
Remittances to Calcutta, in part for expenses of the mission from May 1, 1827, to April 30, 1828,	7,698 19
Sundry articles purchased in Boston,	558 92--25,056 78
Carried forward,	\$42,579 38

* It will be perceived by the Pecuniary Accounts of the Board, published in the Sixteenth and Seventeenth Reports, that the amount paid for the missions in Bombay and Ceylon, during the last two years, has been very small; in consequence, as was there stated, of an arrangement which had been made with Mr. Newton, to advance funds for the expenses of those missions, and for which bills were to be drawn, payable in London. Owing to this arrangement, the expenses incurred between May 1, 1825, and April 30, 1826, have been paid from the Treasury during the present year; and the expenses from May 1, 1826, to April 30, 1827, will be paid from the Treasury in the coming year. The Board, however, having concluded to return to the original plan, of placing funds in Calcutta, for the missions in Bombay and Ceylon, have remitted in specie, as above stated, nearly \$14,000, to defray, in part, the expenses from the first of May 1827; and these circumstances will account for the large sums, which have been drawn from the Treasury, within the present year, for the missions in the east.

Brought forward, \$42,579 38

Mission to Western Asia.

Drafts of the Missionaries on the Treasurer of the Board,	
and remittances made from the Treasury,	- 4,669 51
Books, stationary, and sundry purchases,	- 491 77
Outfit of Mr. Brewer,	- * 444 44
Passage of Rev. J. Brewer and Rev. E. Gridley to Gibraltar,	140 00--5,745 72

Mission at the Sandwich Islands.

Expenses of Rev. C. S. Stewart and family in London, and passage thence to New York,	- 974 49
Expenses of Mr. Stewart and family since their return,	267 15
Drafts and remittances,	- 1,901 05
Purchases in Boston,	- 2,553 50
Balance of cost of house frame, &c. for Mr. Richards,	171 37
Money advanced to Dr. Holman on his arrival in the spring of 1822, for which he gave a note that remained unpaid at the time of his decease,	- 50 00
Balance of cost of the schooner Missionary Packet,	1,325 22
Extra sails, &c. and various articles for the future use of the Missionary Packet; with provisions and supplies for the voyage, and expenses of navigating her to the Islands,	1,562 73
Travelling expenses, &c. of Dr. Blatchely,	- 23 55
Passage of Mr. Elisha Loomis and family from the Sandwich Islands, 600; Provisions, &c. at Valparaiso, and travelling expenses from Baltimore to Boston, and thence to Canandaigua, 202 25;	- 802 25
Outfit, in part, of Dr. G. P. Judd,	- 40 00
do. in part, of Mr. H. K. Stockton,	- 90 00--9,761 31

Mission to South America.

Travelling expenses of Mr. Brigham in Spanish America, the draft for which was not paid until the present year,	- 120 00
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Mission among the Cherokees.

Drafts and remittances,	- 4,640 01
Donations in money at the different stations,	- 219 84
Articles purchased in Boston,	- 1,922 42
Allowance to Mr. M. Hall, for the support of his family after his return,	- 200 00
Expenses of Messrs. Darius and Cornelius Hoyt, while receiving an education for the ministry, at Maryville, Ten.	173 91

Carried forward, \$7,156 18 \$53,206 41

* This sum was refunded by the Female Society of Boston and vicinity for promoting Christianity among the Jews, and was acknowledged as a donation in the Miss. Herald for December

	Brought forward,	\$7,156 18	\$58,206 41
Travelling expenses of David C. Carter in returning to the Cherokee nation, to be refunded when he is able,	-	77 51	--7,233 69*

Mission among the Choctaws.

Drafts and purchases,	- - - -	1,241 80
Donations received at Mayhew and the other stations,	-	258 99
Money lent to Dr. Pride, after his return, which, when refunded, will be placed to the credit of this mission,	-	100 00
Expenses of Mr. P. P. Stewart,	- - - -	12 64
Expenses of Mr. Anson Gleason and his wife, and of Mr. Samuel Moulton, on their passage to the Choctaw nation, by the way of New-York and Mobile,	- -	348 75--1,962 18

Mission among the Cherokees of the Arkansas.

Drafts and remittances,	- - - - -	3,253 10
Purchases in Boston,	- - - - -	707 40--3,960 50

Mission among the Osages.

Drafts and remittances,	- - - - -	6,025 10
Purchases in Boston,	- - - - -	235 51
Travelling expenses of Rev. William F. Vaill, Miss Sarah Vaill, and Miss Selden,	- - - - -	100 00--6,360 61

Mackinaw Mission.

Drafts on the Treasurer,	- - - - -	6,080 25
Books, &c.	- - - - -	19 99--6,100 24

Maumee Mission.

Drafts,	- - - - -	372 40
Donations received at Ebenezer,	- - - - -	14 72---387 12

Indians in New York.

Cataraugus station,	- - - - -	92 50
Seneca do.	- - - - -	1,800 81
Tuscarora do.	- - - - -	344 55--2,237 86
Debts of the United For. Miss. Society,	- - - - -	931 99

Carried forward, \$87,380 60

* Of the above items, there was paid

for Brainerd,	1,519 78
Creek Path,	1,756 37
Carmel,	202 31
Hightower,	161 50
Willstown,	1,673 71
Haweis,	340 62
Candy's Creek,	478 34
General expenses,	601 06

\$87,233 69

Brought forward, \$87,380 60

Indian Missions generally.

Travelling expenses of Rev. Jesse Miner, on a tour to Green Bay, - - - - -	100 00
Transportation, freight, &c. of articles received at Boston, New York, and other places, - - - - -	111 73
	211 73

The Foreign Mission School.

Remitted from the Treasury, - - - - -	1,601 93
Donations received at Cornwall, - - - - -	296 50
	1,898 43

Greek Youths.

Expenses of P. Kavasales and A. Karavelles, - - - - -	399 17
Outfit and passage of P. Kavasales to Malta, - - - - -	104 39
Expenses of S. and P. Galatty, - - - - -	474 36
do. of N. Petrocokino, - - - - -	167 72
do. of A. Paspatis, - - - - -	256 16
do. of G. Perdicari, - - - - -	263 53
do. of N. Prassas, - - - - -	135 04
	1,300 37

Education of other Youths.

J. J. Loy, a Portuguese, - - - - -	62 13
Travelling expenses &c. of five Osage youths from Cornwall, Conn. to Miami University, Oxford, O. - - - - -	155 00
	217 13

Agencies.

Services of Rev. E. Gridley, balance for 47 weeks, - - - - -	100 00
——— of Rev. G. Cowles, 31 weeks,	248 00
Travelling expenses,	223 97
——— of Rev. C. Stone, 10 weeks,	80 00
Travelling expenses,	5 50
——— of Rev. E. N. Kirk, 39 4-7 weeks,	316 56
Travelling expenses,	163 09
——— of Rev. R. Brown, 52 weeks,	390 00
Travelling expenses,	74 13
——— of Rev. C. S. Stewart, 9 months,	500 00
Travelling expenses,	378 71
——— of Mr. W. Slocumb, 22 1-2 weeks,	180 00
Travelling expenses,	140 79
——— of Rev. W. F. Vaill, Travelling expenses,	134 87
——— of Mr. A. Richards. W. Clark, J. S. Green, and D. O. Allen, 17 weeks,	85 00
Travelling expenses,	29 16
Travelling expenses, &c. of deputations to attend the anniversaries of various Auxiliary Societies, - - - - -	30 11

Carried forward, \$3,129 89 \$91,508 26

	Brought forward,	\$3,129 89	\$91,508 26
Travelling expenses of the Corresponding Secretary in			
journies to New York, to Virginia, and to Maine,	-	177 47	
Travelling expenses of other officers of the Board,	- -	18 52	--3,325 88

General Expenses.

Travelling expenses of members of the Board, in attending			
the annual meeting at Middletown, Sept. 1826,	-		239 74

Corresponding Secretary's Department.

Salary of the Assistant Secretary, for the year ending Aug.			
31, 1827,	- - - - -	933 33	
Do. of Mr. David Greene, 34 weeks,	- - - - -	397 00	
Paid for transcribing,	- - - - -	68 88	--1,399 21
The salary of the Corresponding Secretary during the past year has been paid by a few individuals.			

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending Aug.			
31, 1827, (the residue having been paid by individuals,)		850 00	
Clerk hire within the year,	- - - - -	430 35	--1,280 35

Printing, &c.

Seventeenth Annual Report, 2000 copies, including paper,			
folding, covers, &c.	- - - - -	415 50	
Missionary Paper, No. 1, 3000 copies,	- - - - -	247 75	
do. No. 2, 7500 do.	- - - - -	132 34	
do. No. 5, 2000 do.	- - - - -	66 62	
do. No 6, 3000 do.	- - - - -	59 42	
Dr. Griffin's Sermon, 1000 copies,	- - - - -	* 56 60	
Blank Receipts, &c.	- - - - -	18 22	
Copies of the Missionary Herald presented to benefactors,			
auxiliary societies, missionaries, agents abroad and at			
home, and friends of missions in many parts of the world.		2,824 00	--3,820 45

Agency in New York.

Salary of Mr. George M. Tracy, for six months,		375 00	
Office rent, and taxes,	- - - - -	54 16	
Blank books and stationary, and blank receipts,	- - - - -	36 34	
Shelves, table, &c.	- - - - -	40 34	
Desk, chairs, &c.	- - - - -	29 09	
Fuel, nails, labor, &c.	- - - - -	21 80	—556 73

Carried forward, \$102,130 62

* This expense has been refunded by the Editor of the National Preacher, since the annual account was closed.

Brought forward, \$102,130 62

Miscellaneous charges.

Postage of letters, - - - - -	487 84
Fuel and oil, - - - - -	71 87
Blank books and stationary, - - - - -	43 19
Wrapping paper, twine, nails, &c. - - - - -	23 78
Porterage, labor, freight, and transportation of boxes, bundles, &c.	30 49
Periodical publication, books, and binding of books, for various stations, - - - - -	83 80
Books for the Missionary Library - - - - -	16 48
Stove, pipe, &c. for the Committee Room, - - - - -	34 13
Mineral case, desk, and other furniture for do. - - - - -	64 61
Setting grate and repairs, - - - - -	25 32
Trunk for papers, &c. - - - - -	8 45
Cellar stairs and setting glass, - - - - -	16 57
Discount on bank notes and drafts, 32,70; counterfeit notes, 12; money stolen from an agent, 26,65; - - - - -	71 35—977 88

Expenses of missionaries while preparing for fields of labor.

Rev. C. Stone, - - - - -	137 52
Rev. D. O. Allen, - - - - -	242 90
	<hr/> 380 42
Deduct for part of advances made to individuals, as stated in former accounts, now refunded, - - - - -	58 62—321 80
Appropriated by the Prudential Committee, to the Permanent Fund, toward apprehended losses on stock held by the Board in the Eagle Bank, New Haven, - - - - -	1,000 00
	<hr/> \$104,430 30

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING
AUGUST 31, 1827.

Donations received during the year, as published with exact particularity in the Missionary Herald, - - - - -	\$82,435 25
Legacies received within the year, as acknowledged in the Missionary Herald, - - - - -	4,088 03
Interest on the Permanent Fund, and money loaned, deducting interest paid for money borrowed, - - - - -	1,818 61
Total of receipts during the year, - - - - -	<hr/> \$88,341 89
Balance on hand, Sept. 1, 1826, - - - - -	575 31
Balance for which the Board is in debt, carried to new account, Sept. 1, 1827, - - - - -	15,513 10
	<hr/> \$104,430 30

PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August, 1826,
as stated in the Report for last year, to - - - \$37,524 87
There has been no addition to this fund since that period.

PERMANENT FUND FOR CORRESPONDING SECRETARY.

This Fund amounted, on the 31st of August, 1826, to - - - 15,772 60
Received within the year, as follows:
For donations to this fund, as published in the Missionary
Herald, - - - - - 38 50
For profits of the Missionary Herald, - - - - - 3,596 47
For interest, in part, - - - - - 56 97—3,741 94
\$19,514 54

PERMANENT FUND FOR TREASURER.

This Fund amounted, August 31, 1826, to - - - 1,467 80
Received within the year, as follows:
- From individuals, as published in the Missionary Herald, 135 50
For interest on this fund, - - - - - 49 20—234 70
\$1,702 50

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, NOW ESTABLISHED
AT MALTA.

This fund is kept entirely distinct from the general funds of the Board; and at the particular request of several donors, and in pursuance of the original plan, the names of the donors, and the sums subscribed by them, are not published.

The subscriptions to this fund were for five years, and the last payment became due in 1825.

There had been received on this fund, before August 31, 1826, 14,671 23
Received during the year, for interest, - - - 521 42
for sub. due previously, - - - - - 100 00—621 42
15,292 65
Expenditures, as per statement last year, - - - 5,547 75
Expended during the year, - - - - - 1,413 77—6,961 52
Balance ready to be expended, - - - - - \$3,331 13

This balance is drawing interest, and is invested in bank stock and notes, which can immediately be converted into money.

MISSION COLLEGE IN CEYLON.

There had been received for the contemplated College in
Ceylon, previously to August 31, 1826, - - - 1,338 17
Received since that time, - - - - - 62 00
\$1,450 17

The above amount was remitted to Ceylon in June, 1827, to be applied for the object above mentioned.

AUXILIARY SOCIETIES.

THE following is a list of payments made, during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the Missionary Herald, p. 365. The year commences with September 1826, and ends with August 1827. It should be remarked, that some of these Societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

MAINE.

Cumberland County,	498 87	
Lincoln County,	276 73	
York County,	85 00	—860 60

NEW HAMPSHIRE.

Cheshire County, North,	90 16	
Hillsboro' County, North,	258 00	
Do. do. South,	686 15	
Do. do. West,	120 95	
Merrimac County,	338 41	
Rockingham County, East,	356 09	
Do. do. West,	447 33	—2,297 09

VERMONT.

Addison County,	230 17	
Franklin County,	196 74	
Orange County,	389 81	
Rutland County,	705 61	
Windham County,	326 24	
Windsor County,	487 54	—2,336 11

MASSACHUSETTS.

Barnstable County, East,	61 00	
Do. do. West,	314 67	
Berkshire County,	1,844 48	
Boston and vicinity,	5,891 21	
Brookfield Association,	642 00	
Essex County,	1,556 25	
Franklin County,	722 06	
Hampden County,	662 47	
Northampton and vicinity,	1,436 90	
Old Colony Association,	1,232 64	
Palestine Missionary Asso.	909 47	
Worcester County, Central,	639 00	
Do. do. North,	700 03	—16,612 18

CONNECTICUT.

Colchester and vicinity,	104 20	
Fairfield County, East,	325 00	
Do. do. West,	540 38	

Carried forward, \$969 58 \$22,105 98

Brought forward, \$969 58 \$22,105 98

Farmington and vicinity,	514 40	
Hartford County,	2,080 65	
Middlesex Association,	424 87	
Middletown and vicinity,	259 71	
New Haven city,	631 33	
Do. County, East,	480 29	
Do. do. West,	456 52	
New London and vicinity,	230 70	
Norwich and vicinity,	503 80	
Tolland County,	617 68	
Windham County, North,	483 65	
Do. do. South,	411 00	—8,064 18

NEW YORK.

New York City and Brooklyn,	6,970 99	
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NEW JERSEY.

Central Auxiliary Society,	263 03	
Essex County,	2,032 73	
Morris County,	977 40	
West Jersey,	95 25	—3,368 41

PENNSYLVANIA.

Pittsburgh and vicinity,	1,261 95	
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PENNSYLVANIA AND VIRGINIA.

Washington County,	1,206 26	
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DISTRICT OF COLUMBIA.

Auxiliary Society,	179 62	
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OHIO.

Portage County,	102 00	
Steubenville and vicinity,	620 00	—722 00

\$43,879 39

APPENDIX, No. II. *From page 96.*

CIRCULAR.

Sandwich Islands, October 3, 1826.

To the Friends of Civilization and Christianity.

WHEREAS differences of opinion have arisen, respecting the objects and operations of this mission, we feel it incumbent on us to state publicly the ends at which we aim, the means which we use to accomplish them, and the effects actually produced by our various operations.

The general object of the American Board of Commissioners for Foreign Missions, was early stated to the public to be, "To propagate the Gospel in heathen lands, by supporting missionaries, and diffusing a knowledge of the Holy Scriptures." In the year 1812, the legislature of Massachusetts gave their legal sanction to this object.

The instructions of the Prudential Committee of said Board, to their different missionaries, have developed in full the particulars of the object, which was only expressed in general terms, in the act of incorporation.

The instructions and charge given to the members of this mission, were given in public, and have been widely circulated for the inspection of the world. In these we are commanded "to aim at nothing short of covering these islands with fruitful fields and pleasant dwellings, and schools and churches, and raising up the whole people to an elevated state of Christian civilization." And to effect this, we are instructed to use our exertions "to introduce and get into extended operation and influence among them the arts, institutions, and usages of civilized life and society: above all to convert them from their idolatries, superstitions, and vices, to the living God."

These instructions are explicit and particular; and we here declare that they express our whole object. These we feel ourselves bound to obey; and in doing it we have no fear but we shall have the approbation of every philanthropist, as well as of every Christian.

The means which we have used to accomplish these ends, and which are now in a train of operation, are such as the public have a right to know, and we have no right or desire to conceal.

Persuaded that while the chiefs were untaught, our instructions must be comparatively limited both in extent and influence, we have devoted much of our time to the instruction of the royal family and other leading persons

in the nation. In these instructions we have made it our main object to "turn them from their idolatries, superstitions and vices, to the living and redeeming God."

We have always felt most sensibly the difficulties in the way of introducing the arts, institutions, and usages, of civilized life and society; and have therefore kept far within the limits of our instructions on these subjects.

When we have been requested by the chiefs or people to give instruction or advice, we have uniformly and perseveringly withheld it on all points where we could not refer the decision of the question either to the Scriptures, or to the uniform practice of Christian nations. But where the Scriptures are plain, or the practice of Christians uniform, we have felt, and still feel, at liberty to speak with freedom, although we are opposed by the prejudices of the people, and the practices of the profligate.

We have inculcated on the chiefs not only the common duties of morality, but we have also taught them that he who ruleth must be just, ruling in the fear of the Lord; and have endeavored to convince them that they are set for the punishment of evil doers, and for the praise of them that do well. We have told them that "as a roaring lion, and a ranging bear, so is a wicked ruler over the poor people." We have never dictated to them the particular punishment due to any individual person, or even any individual crime, believing that in doing this we should be intermeddling with that which belongs only to rulers. We have given them general principles derived from the word of God, together with Scripture examples of their application; and when these have not been clearly understood, and they have asked further explanations, we have sometimes referred them to modern examples in Christian nations. We have thus pursued one undeviating course, neither withholding instruction, nor interfering with their authority as rulers of the land.

We have not been blind to their defects, by which they have sometimes screened the guilty from deserved punishment, neglected their promises, and even encouraged iniquity. We have sometimes too known of their childish, ill-timed and improper punishments, and more improper threats. On none of these have we looked with indifference. But while we have with sorrow witnessed these things in those to whom we are sent as teachers, and whose intelligence, virtue, honor and happiness, we desire to promote; we have also felt, that should we interfere by direct and positive remonstrance and advice, we should not only go beyond the limits of our instructions, but should also incur the displeasure, both of the rulers themselves, and also, of all those who are witnesses of our operations.

While we have thus been endeavoring, both from the Scriptures and the example of pious kings, to point out to the chiefs their duty as rulers, we have also endeavored from the same authorities, to inculcate on the people their duties as subjects. We have taught them that they "must needs be subject, not only for wrath, but also for conscience's sake, rendering to all their dues, tribut to whom tribute, fear to whom fear, and honor to whom honor is

due;" and while we have continually inculcated on our hearers, not only that they should be "not slothful in business, but fervent in spirit, serving the Lord," we have also distinctly held up the doctrine of the apostle, "that if any would not work, neither should he eat."

We have to all, both chiefs and people, insisted not only on a belief of the doctrines, but also obedience to the precepts of the Bible, including justice, honesty, integrity, punctuality, truth, purity, good order, union, kindness and peace. These, we have always told them, are signs of a good heart and evidence of a preparation for heaven. These are the doctrines and duties which we have inculcated, not only from the pulpit, but in all our private instructions and intercourse with the chiefs and people. The press too has been sacred to the cause, and we appeal to all our candid observers, and to an enlightened public, whether the objects accomplished are not worthy the exertions we have made.

Is it nothing that the vices of the drunkard and the gambler, with which the land was formerly overrun, should now be limited to a comparatively small number?—that the observance of the Sabbath should be almost universal?—that schools should be established in every part of the islands, and be attended by 25,000 scholars; among whom have been circulated more than 40,000 tracts, containing various texts of Scripture beside the decalogue, and all inculcating the duties mentioned above? Is it nothing that nearly all of the chiefs and leading persons on the islands, and many others too, should be taught to read and write so as to correspond by letter? Is it nothing that thousands who formerly devoted their time to gaming, quarrelling, and the practice of iniquity in all its varied forms; and the thousands who wasted their days in idleness, should now be assembled in schools, and spend their leisure time in reading Scripture tracts and listening to instruction? Is it nothing that a number of the leading persons in the nation, as well as several others of a lower rank, should publicly declare their belief in the doctrines, and render obedience to the precepts of the Bible? If all this is nothing, then we confess that our labors have been vain, and our object is proved unworthy the patronage of the wise, or even the benevolent.

While we allude to these changes, we are far from being blind or indifferent to the barbarism, fickleness, duplicity, neglect, laziness, and other varied vices and crimes, which to some extent still remain, and which are more or less visible even to a transient visiter; neither do we vindicate, or in the least degree offer a palliation for these things. We only complain and remonstrate against those illiberal and unmanly charges, by which the mission is made accountable for the daily blunders, the childish actions, the long established customs, and even the inherent depravity of the people; and all, forsooth, because we attempt to make them better.

If the doctrines and duties of Christianity in which the church of England, the church of Scotland, the Presbyterian and other churches in America are agreed, are not adapted to correct the evils which exist in heathen nations;

—if these doctrines and duties when faithfully taught, by precept and example, have no good influence to cure the evils of the human heart, and to promote virtue, order and happiness in society, then the missionary, and the philanthropist too, may sit down together in despair, and pronounce the evils among heathens incurable; for if these fail, we may challenge the wisdom of the world to devise a system of morals, and to propose any practicable measures, which will raise a savage tribe or a heathen nation from their native depravity to a state of civilization and virtuous life.

If then we have mistaken the grand principles of reformation, or if we have taken a wrong step, we will be grateful to any man, who in a friendly manner will inform us of it. *If we have spoken or done evil, bear witness of the evil; but if well, why should we be smitten?*

From those gentlemen who reside or occasionally touch at these islands, we ask an investigation of our conduct:—We do more—we challenge it.

We have here stated our whole object, and also the means we use to obtain it. We know that the cold hearted misanthropist and the superstitious heathen, will be opposed to the former, and will charge all the crimes and defects which still remain to the account of the latter. But there are those around us, and who occasionally visit us from abroad, who can judge candidly. We request them to examine the above statements, and we, on our parts, pledge ourselves, that if we may have a candid hearing, with witnessess, we will substantiate every thing which we here assert.

A. THURSTON,
W. RICHARDS,
JAMES ELY,
ARTEMAS BISHOP,

H. BINGHAM,
JOSEPH GOODRICH,
LEVI CHAMBERLAIN,
SAMUEL RUGGLES.

By the General Meeting of the Sandwich Island Mission, at Kailua; signed by all the Members present from the five stations.

APPENDIX, No. III. *From page 102.*

On the evening of Oct. 31, 1827, (the next day having been appointed for the embarkation,) a meeting of friends of missions was held in Park Street Church, Boston, for the sake of witnessing the public designation of the missionaries to their sphere of labor in the Sandwich Islands. The services were opened with prayer by the Rev. Dr. Jenks.

The following address and instructions were then delivered by the Corresponding Secretary.

My Christian Friends of this assembly,

Before addressing the missionaries who are now to receive in public a few words of parting advice from the Committee, it may be proper to mention

the occasion of the present reinforcement, and the special services which will be expected from the individuals who compose it.

The missionaries now at the Sandwich Islands have found, in the good Providence of God, the natives more ready to hear the Gospel, than could have been anticipated. All the people seem desirous of knowing what the Bible contains, and very many enter with deep seriousness into religious inquiries. Not a few seem to manifest a truly Christian spirit. It is extremely desirable, that a tribe of men, in such circumstances, should receive prompt and efficient aid in escaping from the snares of Satan and entering upon the path of life. Now is eminently the time, in regard to this mission, for keeping up the impulse which has been given. The laborers in the field have, therefore, and with the greatest propriety, urged the importance of a large reinforcement.

There is another consideration, which will not be deemed trivial, by any man of a generous mind. Our brethren at the Islands have, for two or three years past, been suffering from the cruel opposition of unreasonable and wicked men.

This opposition, though it should excite the sincerest compassion for the guilty authors of it, must be counteracted and checked, or the condition of the natives is hopeless. There are two ways, in which a most salutary check may be imposed—viz.—by increasing the moral power of the mission, bringing it to bear upon the hearts and consciences of visitors, and by causing all classes of residents to feel, that they act in the full view of the civilized world. In regard to both these objects, no measure promises to be so effectual, as to increase the number of evangelical laborers.

The Committee have for some time been desirous of doing this, and now have the happiness of presenting to their Christian friends *sixteen individuals*, who have been appointed to a service so desirable and so important, after having deliberately consecrated themselves to the work. In this number are four ordained ministers of the Gospel, a physician and a printer. The whole number may be considered, to an unusual extent, a representation of the American churches, who are embarked in this great enterprise. Two of the ordained missionaries received their theological education at Andover, and two at Princeton; and in the whole number is one or more from seven states of the Union. The Atlantic region, and interior states, and the vast country beyond the Alleghanies, now unite in sending from their own borders living epistles to the Gentiles. Beside the sixteen individuals, to whom allusion has been made, four natives of the islands, who have spent several years with us, and of whom the hope is entertained, that they have become experimentally acquainted with the Gospel, are now about to return to the land of their fathers.

Who that regards the embassy, on which these representatives of the churches are sent, but must consider the spectacle before us interesting and delightful. As an expression of sympathy for our brethren and of love to the heathen; as an exhibition, though on a small scale, of what

our country can do for the benefit of distant nations; as a tribute of Christian affection, cheerfully rendered by remote parts of our widely extended community; as a recognition of that indebtedness to our fellow men, which the Gospel imposes, and which has been accumulating such fearful arrearages against us; and as one of the blessed fruits of united counsels and brotherly co-operation—the present mission family goes forth to the islands of the great ocean.

I now proceed to address myself to those, for whom this assembly doubtless feels a peculiar interest.

My dear friends of the Mission Family,

Having deliberately considered the condition of the pagan world, and reflected upon the last command of the ascending Saviour, you have cheerfully consecrated your faculties, your time, your lives, to the special service of promoting the success of the Gospel among the heathen. To this service, however, you are not self appointed; but you have been called to it by the approving voice of the churches to which you have belonged, of the circles of religious society in which you have moved, of the ministers and instructors by whom you have been guided, and of the Committee, to whom this responsible duty has been assigned. You stand, therefore, in a most important relation to the church of the living God. Your station is eminently a public one. You form a connecting link between Christendom and the countless millions of unevangelized men. In your character and in your conduct, you unavoidably bear the destinies of thousands, and ultimately of millions. *No man liveth to himself, and no man dieth to himself*:—least of all the man, or the woman, who is set forward as a visible representation of Christianity before thousands, that have just opened their eyes to behold the beauty and the glory of moral subjects;—the man, or the woman, whose reflex influence upon this country, if such as it should be, will carry blessings in its train for generations to come. When you think upon this high and sacred calling, these extensive connexions and dependencies, and these mighty influences which take hold of eternity, you will not deem it strange, that we feel a peculiar solicitude that you live, and labor, and act, in such a manner as shall obtain the gracious approbation of your Divine Master, while your holy example leads converted pagans in the way to heaven.

The occasion will not permit us to say more than a small part of what is worthy of your most serious attention. The New Testament is the great directory of Christian missionaries. To that we solemnly commend you, as to an inexhaustible treasury of wisdom. It is proper, however, that the conductors of missionary operations should urge different topics at different times, according to changing circumstances. You are referred for direction on many points, to instructions given, on similar occasions, to your predecessors in the same mission; and I cannot do justice to my own feelings without mentioning, as worthy of honorable

distinction, the documents, respecting the duties and qualifications of missionaries, which have been published, within a few years past, by the Scottish Missionary Society. These you are requested to read with solemn and prayerful attention.

You will bear us witness, that you have not been urged into this engagement by the Committee; and that you have not been flattered with the hope of ease, or emolument, or distinction, or worldly enjoyment of any kind. Nor do you entertain the thought, that, by your voluntary sacrifices, you are to make an atonement for your sins, or for the sins of others. Nor do you expect to get a great name among men. Were this the design of missionaries, it would be utterly defeated in a vast majority of cases; for where a multitude are engaged, as will soon be the fact, it is impossible that more than a few should be distinguished in this busy, changing, talking world; and this distinction, whatever it might be for a few years, is altogether too contemptible to be an object of pursuit for a Christian. There is a distinction, indeed, which you should seek—that of having your names written in the Lamb's book of life—but this you will share with the humblest Christian in your native land, as well as with the converted islander, who was never known on earth beyond his little valley. And there is another distinction, to which the word of God authorizes you to direct your aim;—it is that of being numbered with those, who turn many to righteousness, and who will shine as the stars forever and ever.

But you go not abroad for yourselves. On the contrary you take up the cross and follow Christ in the great work of the regeneration of a world. You go in obedience to what appears to you an imperious call of duty, and in the discharge of this duty you expect to find your happiness.

Trials will doubtless await you. What will be their precise nature, it is impossible for man to foresee. It is not likely that exactly the same trials will befall you, as have been experienced by your brethren now at the islands. It is not probable that violent men will be instigated to murder you and pull down your dwellings. This sort of experiment will hardly be tried again; and if it should be, you may put your trust in God, and confidently expect to be preserved as your brethren were. You are not to be particularly anxious about external troubles, such as shipwreck, sickness, or the opposition of wicked men—or such as the privations of a missionary life, the dangers of an untried climate—or the longing after friends and home. By these you may indeed be tried; but I would especially guard you against spiritual foes from within and without. Watch and pray against unbelief, coldness of heart, blindness of mind, deadness of feeling. If all be safe and sound within;—if you have no distrust of God's promises, no misgivings about the worth of the cause in which you are engaged, no disposition to keep back any part of the price—you will be sustained under pain, and weakness, privations and

persecution. It is commonly the fact, that men are tried, in a manner, which they never anticipated. Be prepared, therefore, for every thing, which your Heavenly Father may see fit to bring upon you, without anxiously desiring to know what will be the form and how great the pressure of your trials.

The Christian world has arrived at that stage in the progress of things, when the attention of all thinking men is directed to the missionary enterprise. Multitudes, who were born in nations called Christian, and who would not dare to speak otherwise than respectfully of Christ and his religion, are yet allowing themselves to exult in predicting the entire overthrow of all missionary operations. They say that heathen nations must always remain in their heathenism; and that ignorant and superstitious communities must always remain ignorant and superstitious; and that vice must always have its votaries, and receive its hecatombs of human victims. Faint hearted and undecided friends of missions also are full of apprehension on account of the number and magnitude of the obstacles to be encountered, and the weakness and imperfections of missionaries and other agents, and the vast expenses and sacrifices, which are involved in the prosecution of the work. You are not ignorant, that missionaries and the directors of missions are imperfect, and, of themselves, entirely incompetent to maintain a successful controversy with the strongest passions, and most inveterate customs of an ungodly world. Knowing these things, you will perceive the necessity of extreme caution, in all your proceedings, lest any thing be said or done, which would give courage and joy to the enemies of missions, while it sent fear and consternation abroad into the hearts of the timid and irresolute. Take care that nothing be said or done, of which God will disapprove; nothing which might not be repeated on the housetops, without raising a blush on your cheeks, or causing the breasts of your friends to heave with a sigh. In any new movements, act with great deliberation; look at every subject, in its various attitudes and bearings; be not carried away by theories; seek counsel from the word of God; and ask direction from above.

Especially be careful not to do any thing, which will weaken the hands of each other, or of your associates in the work. Uphold and sustain each other with more than the compactness of the Macedonian phalanx. There is no need of division or disunion, of self-preference or jealousy. If absolute and perfect unanimity, on all great subjects, were impossible, the inspired missionary to the Gentiles would not have so many times exhorted the great body of disciples to be of the same mind and the same judgment. You may be thrown into the company of opposers, where even silence would be construed into a censure of your brethren; and where by a single sentence or a single smile even, you might do more to injure the cause you love than you would be able to repair by weeks of arduous labor.

You are to remember, in this connexion, that though piety is indispensable, the missionary cause requires something more than mere religious feeling. There is work enough for the intellect. "The whole process of evangelizing the world calls for the exercise of the soundest judgment, the maturest reflection, the most accurate observation. The great principles of missionary labor are, indeed, sufficiently clear in the New Testament; but the modes of their application must be various, in some proportion to the various circumstances, in which the different parts of the heathen world are found. Apply your minds, therefore, with all their vigor, to discovering the best methods of getting access to unenlightened men—of gaining their confidence—of controlling their tempers—of forming and quickening their consciences—of reaching their hearts—of causing them to feel their responsibility as moral beings. Consider the best modes of introducing education among them,—and of forming them into a reading, thinking, cultivated state of society, with all its schools and seminaries—its arts and institutions. As you advance, you will find a boundless field open before you, with ample scope for the highest talents, devoted to the noblest purposes.

That you may be able to accomplish the greatest possible amount of good, it is obvious that the strictest economy of time should be practised. Should you be so happy as to stand in the streets of the New Jerusalem, with redeemed pagans to whom you had made known the message of salvation for the first time, how greatly will your happiness be increased by the presence of each individual, to whom God had enabled you to sustain this relation. Then will you be able to appreciate the privilege of aiding in the work of redemption. Then will you rejoice in looking back upon any extraordinary efforts, by which you may have multiplied the number of those, to whom you had proved a benefactor—a spiritual adviser, consoler, and friend. Then will the true value of time appear—that precious season of residence on earth, when the everlasting states of men are to be fixed—and when a voluntary agency may be exerted by a humble individual to accomplish a greater good, than to secure the temporal prosperity of all the states and empires in the world.

A similar regard should be had to economy, in the use of all the property placed at your disposal. To send forth missions to the remotest parts of the globe, and sustain them there, must unavoidably require considerable pecuniary resources. In the application and management of these resources, the utmost care and fidelity should be apparent; not because money is too precious to be expended in this service, for no other service is so worthy of it; not because the salvation of a single soul is too small a compensation for the costliest expenditures, for our Saviour has settled that question once for all, and his decision is sustained by reasoning which combines the certainty of mathematical and moral demonstration: but you should feel constrained to use the wisest, the best, the strictest economy, from the simple consideration, that the pecuniary means at the disposal

of missionary societies, are entirely inadequate to answer pressing calls upon them. Of course, the application of such an economy, as will enable a mission to augment its efficiency, is like the adding of so much new power to the moral machinery now in operation. On this subject, *utility*, an enlarged regard to permanent utility, should be the criterion of true economy; and custom, fashion, and habits of personal gratification, should be allowed but little influence in the matter. You should consult your health, and seek the most advantageous preparation for future labors; and in your general plans of economy should look with a comprehensive view upon the wants of the world, and upon things as they will exist a thousand years after you are dead, and should sanction that course by your example, which will approve itself to the conscience after the most thorough examination.

The Committee feel with an increasing weight of obligation, the necessity of economy, in every department under their direct supervision; and they urge it, without discrimination, upon all who are in any sense under their direction. But never has the duty of economy appeared more important, than since the late unexampled display of liberality, in the city of New York, at the meeting of the Board. When men come forward to offer their thousands, then is eminently the time for the best application of every dollar; for beside other reasons, it is manifest that this confidence cannot be retained, unless by a course of the strictest integrity, and by undeviating conscientiousness in the use of every advantage thus offered. The money contributed in large sums, or small sums, is, with little exception, the fruit of hard labor, or of industry, diligence, and skill in business, or of deliberate and systematic retrenchment for this very purpose. It is consecrated to God with the most benevolent design, and for the most noble object. It surely cannot be necessary to add, that property thus devoted is neither to be wasted nor misapplied; and that attention to this subject rises to the dignity of a high religious duty.

Though the circumstances of this occasion do not permit us to go much into detail, yet there is one topic more, which we are unwilling to omit. I refer to the Christian Sabbath, and the manner in which you are to regard it. If there is any one thing evident to the considerate and pious man, it is that the Sabbath is an institution of God—and that it is one of the most affecting memorials of his kindness to an alienated world—a manifestation of his incomparable wisdom, in adopting means for the establishment of a moral government. Whenever the light of the Sabbath dawns upon you, let your hearts be filled with gratitude for this inestimable blessing. Remember that, without the observance of the Sabbath, religion can never exert a commanding influence in a community; and that, wherever the Sabbath has been generally neglected, or perverted into a day of amusement, religion has sunk into a mere form, and piety has been extinguished.

Consider yourselves the founders of a new society, and think how much must depend upon your beginning aright, in this respect. Let it always be seen, that the Sabbath, from beginning to end, is a different day from the other days of the week. As the individual, whose mind is habitually filled with grateful and adoring thoughts of God, who is constantly desiring the favor of God, and is cherishing a lively sense of the presence of God;—as such an individual is called a *man of God*: so let the Sabbath, always devoted to the worship of God, to obtaining an acquaintance with his character, his will, his government, and to the restoration of his revolted creatures to his favor—let this sacred season present itself to the minds of all who observe your conduct as the *day of God*—a day supremely blessed in its influences,—the appointed time for the holiest aspirations to ascend to heaven, and for the choicest spiritual consolations to be shed abroad in the hearts of men.

Be not moved by the opinions of worldly men, or of lukewarm professors of Christianity, on this subject. But look at the nature of the case. See what man has to accomplish for himself and others, in this short life. Call to mind the example of Baxter and Brainerd, Watts and Edwards, and all who were like them. Do these things, and you will be at no loss, in regard to the universal and perpetual obligation of the Sabbath.

Finally, Dear Brethren, you may enter upon this service, without any misgivings as to the worth of the cause, or its rightful claims upon the best affections of your hearts, and the most strenuous labors of your hands. You go forth, in obedience to the command of Christ. On this foundation you may safely build. You go forth with the most affectionate wishes, prayers, and sympathies of the Committee, by whom you have been appointed. We cherish toward you a pleasing confidence, of which these public services are a sufficient testimony. The moral influence of this Christian country is with you. All who love our Lord Jesus Christ in sincerity, so far as they are correctly informed respecting your design and object, will wish you *God speed*. Prayers are ascending for you this evening in all the towns and districts, where you have resided; and they will continue to ascend, especially on the monthly concert, from thousands of assemblies, in which a lively interest will be felt for you, throughout every period of your future history.

You go under the authority of those precious words, *Lo, I am with you alway, even to the end of the world*:—a charter which you will not misunderstand, and which will never be revoked. Under the mighty shade of his protection, you may always feel safe and happy, humbly expecting the presence of him, who is exalted to be King in Zion, and who will acknowledge every sacrifice made from reverence to his authority, and love to the souls for whom he died.

REPLY OF REV. JONATHAN S. GREEN.

[To the foregoing Instructions, Mr. Green, in behalf of himself and his brethren, made the following reply.]

You, dear Sir, as the organ of the Prudential Committee, will believe us when we say, that we have listened, with no ordinary interest, to your instructions. So deep are the impressions, which the scenes of this evening have made upon our minds, that an apology for giving expression to the emotions of our souls will be unnecessary. Acting under the eye of heaven, as the servants of Jesus Christ we deeply feel and cheerfully acknowledge our obligations to God. These are common obligations. No man may, and no Christian can, "live to himself." As ransomed sinners, we cannot forget the wayward course which we once pursued. The recollection of the pit whence our feet were taken, of the rock on which they are placed, and of the kindness of our Redeemer in making us the trophies of his grace, furnish us all with materials for adoring gratitude, and demand of us the entire consecration of ourselves to his service.

But we feel that *our* obligations are peculiarly sacred. We trust that we have heard the voice of Jesus Christ, bidding us go "far hence to the Gentiles." Acting under this broad commission, we are soon to visit the isles of the sea, and to erect the standard of the cross in the midst of a heathen population. In these circumstances, so deeply interesting, a sense of our great unworthiness, and of the kindness of our blessed Saviour, make an entire consecration of our souls, spirits, and bodies to him, seem a more reasonable service. While with deep humility we would say, "Who are we, that we should be thus distinguished?" we would earnestly pray, "Accept, O Lord, the dedication which we make."

Nor is this all. We stand here, this evening, the approved messengers of the churches, sent forth from their bosom on an enterprise, which will affect the eternal destiny of a multitude of our fellow men. We feel that our station is highly responsible. Not only is the eye of God upon us, but the eyes of all this Christian community—the eyes of the world. Christians expect, and have a right to expect, that we shall be holy and devoted missionaries, that we shall cheerfully spend and be spent in the service of Christ, our Lord and their's—and, if called to it, lay down our lives to seal our attachment to his cause. The men of the world, too, expect that we shall be distinguished for our zeal,—our fortitude of soul—our ardent piety. Sacrifices, great as are involved in the act of forsaking all for Christ, they have never made, and may they not, will they not conclude, that our attachment to Jesus Christ is exceedingly strong? These considerations render our circumstances peculiarly interesting. "We are a spectacle to God, to angels, to men." On every one of our movements may depend consequences of everlasting importance. The obligations which cluster about us, are fearfully strong. Permit us, then, dear Sir, to express the deep

sense we feel of our accountability to God, to you, to the church, and the world; and to assure you, that we will regard, with serious attention, the instructions which you have now given us. For your counsels, we thank you. To your direction we will uniformly yield obedience. The great object to which we have consecrated our lives, we will keep steadily in view. Looking up to our common Lord for strength to fulfil our engagements, we promise to labor with great diligence to promote the interests of that cause, which is dear to your hearts and ours. We will shrink from no trial, we will stand back from no labor, which the good of the cause may demand. We will endeavor to "keep the unity of the spirit in the bond of peace;" to seek the promotion of each others' happiness, and the present and eternal happiness of all around us. While we retain an affectionate remembrance of your kindness, we pray that the confidence which you have reposed in us, may not prove groundless. We hope to redeem the pledge, which we now give of our devotedness to Christ and his cause. O may your heart be made glad by hearing of our success, as ours would be in relating intelligence of so joyous a character.

Our Christian friends will permit us, at this time, to make a final appeal to their sympathies. We need not say, that the idea of bidding adieu to persons and scenes endeared to us by a thousand tender associations, is, of itself, exceedingly painful. But though we leave you, and all whom we love, to meet no more on this side heaven, we are consoled by the reflection, that you will afford us your sympathy and co-operation. We well know, that men who adopt worldly maxims merely, may ridicule the enterprise which would save the perishing pagans; may, by open opposition or covert acts, endeavor to counteract every benevolent movement. But you, dear friends, know that the Gospel has an efficacy, which is *saving and divine*. It has rescued you from the debasing influence and overwhelming consequences of sin, has awakened in your bosoms the most joyous anticipations of future blessedness. Of this Gospel you are not ashamed. Having felt its power, you are solicitous that all your fellow men should experience its benefits. In answer to your prayers we are about to be sent forth to multiply the number of the heralds of the cross. And shall we not go forth blessed with your prayers, and cheered by your smiles? Will you not importunately beseech the Son of God to shield us from danger, and crown our labors with success? True it is, that to send the Gospel to the heathen, should no longer be regarded in the light of an experiment. It should never have been thus regarded. It is the power of God, and its efficacy to subdue the most obdurate heart has been fully tested. It has melted the heart of the poor Greenlander, though that heart was cold and hard as the mountain ice. It has elevated the character of the Hottentot, though debased almost to the level of a beast. It has disarmed the African warrior, the terror and scourge of the neighboring clans, and caused him to weep at the foot of the cross, and to enlist under the Prince of peace. Nor will it fail to exert this power, wherever it is proclaimed. With all that has been done, we may expect still greater things. Blessed anticipa-

tion! The Gospel is to subjugate a world. But you may never forget, dear brethren, that prayer is to have an important agency in effecting this transformation. After all that has been effected to change the moral aspect of the Sandwich Islands, should missionaries, and ministers, and Christians cease to feel their need of the influence of the Spirit; should they cease to pray importunately for the continued smiles of heaven,—the most sanguine hopes that have been excited in behalf of this interesting portion of the world would be blighted; the garden of the Lord would become a waste, howling wilderness; the altar of devils, though once fallen, would be erected where temples to Jehovah are beginning to rise. Let success, then, granted to your missionary brethren, make you more constant and fervent in your prayers. In your closets, around your family altars, in the house of God, plead for us. Pray that we may be humble, faithful, devoted missionaries of the cross, though poverty and reproach be our constant attendants; and that we may affix at least, one additional gem in the crown of our Redeemer, though gathered where the scorching sun withers our strength and brings us to an untimely grave. And when we have finished our work, God grant, that on the hill of Zion we may all meet, and, with mutual joy, recount our labors, and sufferings, and success.

The Rev. Warren Fay then offered a prayer appropriate to the occasion, consecrating all the members of the mission family to their work, and commending them to the favor and protection of God.

The Rev. Samuel Green delivered a closing address to the assembly, the substance of which was as follows.

The zeal and devotedness of the great apostle of the Gentiles, were such as his friends could not comprehend. Faith had elevated him to a ground far above them. "What mean ye," he says, "to weep, and to break mine heart? for I am ready not to be bound only, but also to die, for the name of the Lord Jesus."

Could we have witnessed the scene on the day of Pentecost, or been present with Philip in Samaria; could we have seen with our own eyes, as others have seen in the years lately past, whole villages in India, and the whole population of islands in the Pacific ocean, renouncing paganism, and bowing to the sceptre of Christ, we should have exclaimed, Glorious Gospel! It is the mighty power of God!

But this evening a scene is passing before us, which develops the same divine energy. What other principle can it be, which breaks the cords of relationship, of home and of country, and moves these servants of God, in the morning of their days, to consecrate talents, property, health, and life to the cause of Christ, far away on the isles of the western hemisphere? The same omnipotency of grace is conspicuous in elevating the Christian

to the standard of his duty, and sustaining him there, as in first bringing him into the liberty of the sons of God.

There are probably two classes of persons looking upon the scene now before us. Those composing one class, are wondering at all this labor and expense in fitting out missionaries. They could understand the bustle and toil, and the hundreds of thousands of dollars expended in building and arming a frigate, whose thundering broad sides should carry terror over the deep; or the industry and the anxious forethought of the merchant in lading his ship, and sending her forth to traffic for earthly gain; or the eager multitudes assembled to admire the improvements in husbandry; but what should induce men to give their hundreds or thousands to enlighten pagans on the distant isles of the sea; or, especially, what but the wildest enthusiasm could induce persons to sacrifice home, and friendship, and all worldly prospects, merely to preach the Gospel to those pagans, is to them inconceivable. Ah, and so utterly above them are the principles which move the devoted missionaries, that they must needs suppose these men are friendless, and from incompetency or indolence, can find no employment at home.

There are others looking on with gratitude to God, and loading these missionaries with benedictions, and sending up from this sanctuary a cloud of holy petitions, that Jesus may speedily have the heathen for his inheritance.

To understand the motives, which should, and which I trust in God, do govern these devoted men and women, is not difficult to the man of faith. Paul never acted more consistently than when he said, "yea doubtless, and I count all things but loss, and consider them as dung, that I may win Christ."

The *love of Christ* constrains them. What if they should be whelmed in the deep, or be worn out with toils and privations, or fall martyrs? Is He not worthy for whom they suffer? Say aged soldier of the cross. Say apostles and martyrs. Ye *have* left us your testimony.—The martyr Lambert, when burning at the stake, exclaimed, "none but Christ; none but Christ!" Said the aged Polycarp, when solicited to recant, "Threescore and ten years have I served my Master, and he has never forsaken me once, and shall I now desert him? No; bind me to the stake, and light up your faggots."

The *command of Christ* compels them. Formerly God complained that "when he came, there was no man. When he called there was none to answer." "A son honoreth a father, and a servant his master: if then I be a Father where is mine honor? and if I be a Master, where is my fear? But the devoted missionary hears with reverence the command of his Lord, "Go ye into all the world and preach the Gospel to every creature." The operations of Providence and the monitions of the Spirit convince him that this command, with all its divine authority, rests upon him.

And who has a right to command our services, if not he that made us, and has purchased us with his own blood?

They are animated by *the promises of Christ*. The merchant will embark property to any amount, on the frail tenure of worldly security; and shall not the Lord Jesus have his friends, who can cheerfully trust his promise and oath? Abraham believed God; and went out from his kindred and his father's house, not knowing whither he went; and God greatly honored him above all the kings of the earth; and he was called the father of the faithful. Moses chose to suffer reproach with the people of God rather than to enjoy the pleasures of sin for a season; for he had respect unto the recompense of reward. And how small does Pharaoh appear beside this man of *faith*, this man whose eye was fixed on invisible glories?

The devoted missionary has read the promise of Christ, "Verily I say unto you, there is no man that hath left house, or brethren, or sister, or father, or mother, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold now in this time, and in the world to come, eternal life. He that loveth his life shall lose it, but he that will lose his life for my sake and the Gospel's shall find it." He believes these promises; he lets go his hold upon the world, and grasps them as his treasure; he risks his whole fortune for both worlds on the veracity of Christ. Is not this confidence plain and reasonable? A life of faith on the Son of God is above all things most rational. What; hath He said it, and will He not do it? hath He commanded and will He not make it good? Let a man unwaveringly believe these promises of Christ, and there is no secret in his becoming a missionary, nor in the consecration of his property to the salvation of the heathen.

They are influenced by the *love of souls*. Casting their eyes over the heathen world, they behold millions of their fellow-beings overspread with the death-shade of ignorance and vice. Generation after generation, amidst scenes of blood and pollution, has passed away from the earth to the world of retribution. The present generation is hastening to the same dark and fearful destiny. To secure *worldly fortunes*, half the individuals in this assembly would embark to-morrow for the Sandwich Islands. But here is an enterprise of benevolence infinitely more elevated. The missionary credits the testimony of the Holy Spirit concerning the guilt and peril of the heathen. He reverences the authority of God, and cannot be paralyzed by the weak and silly arguments of the worldly and unbelieving; 'God will take care of the heathen; we have enough to do at home.' Let others who dare, be influenced by the suggestions of a carnal heart, he is resolved to regard the voice of the Lord Jesus, "What shall a man give in exchange for his soul?" He believes the souls of the heathen are as precious as his own, and impelled by holy compassion, awakened by reason, Scripture, and the Holy Spirit, he longs to go and proclaim to them that Gospel, which alone can deliver them from eternal burnings, and elevate them to a companionship with angels in bliss.

Here then are four considerations, either of which separately, if they could be separated, is sufficiently commanding to carry the man of faith to the ends of the earth,—to prison, or to death. What wonder then, that their united force has, in different ages of the church, produced such an illustrious host of missionaries and martyrs? In these motives, accompanied with the agency of the Spirit, consists the omnipotency of the Gospel. Let these be felt, and our astonishment would be, that we had slumbered so long over the ravages of sin, and the cries of the perishing. Let these be felt throughout our churches, and every heart would rise and swell, and every arm be nerved, in this glorious enterprise. For ten we should have a thousand young men, who should come and say, ‘The Lord is our portion:—we will very gladly spend and be spent in spreading his glory over the dark places of the earth, and in saying to the heathen, “Behold your God.”’

To you, in this assembly, who are neglecting the salvation of your own souls, this scene speaks with solemn earnestness. Though *you* despise the glorified Redeemer, there are those even in this fallen world, who esteem him the chiefest among ten thousand. Though his atoning blood by *you* is trampled upon, yet you perceive there are those, who estimate its sovereign virtues above all price; and will put in jeopardy life itself, that they may reveal its divine efficacy to the heathen. Shall these servants of the Lord cross oceans to publish these glad tidings of great joy to the poor benighted islander, and will you, blessed with the light of heaven from your infancy, behold, and wonder, and despise, and perish?

Be it so, that we must see many of these children of the kingdom cast out,—go, beloved missionaries, unfurl the banners of the cross on the isles of the Pacific, blow the trumpet of salvation, and let them come from the east and the west, from the north and the south, a glorious company, and sit down with Abraham, and Isaac, and Jacob in the kingdom of God. Yes, whilst those, who here turn away from the Saviour and his cause, shall sink, and weep forever and ever, multitudes shall rise from Tahiti and Hawaïi, and sing the song of Moses and the Lamb.

And as we bid these missionaries farewell, let us remember, that though seas and continents lie between us and them for [a few days, yet we must meet them again in an assembly far larger than this, where will be gathered all the inhabitants of those isles, and these parting solemnities will be reviewed, and all our prayers and sacrifices for the heathen will be brought into remembrance before God.—When that day shall burst upon the world, who will not wish he had been the devoted friend of Christ and of missions?

Mr. Samuel Ruggles, whose name occurs in p. 87 of the Report, resided at Waiakea, at the last intelligence. Mrs. Ruggles had been left at Honoruru, where she experienced a bereavement in the death of a child. She had also been reduced very low by sickness. The names of these faithful laborers were inadvertently omitted, in the account of Waiakea, where they had but just begun to reside.

APPENDIX, No. IV. *From page 122.*

In General Council of the Choctaws, August 5th, 1826.

The chiefs and warriors* of the different districts of the Choctaw nation, having met in general council for the purpose of taking into consideration the affairs of the nation; and of determining what measures are necessary to be adopted to promote the general welfare; having felt the evils of a want of proper regulations among themselves; and having seen the necessity of entering into some definite compact, and passing a few general laws for the government of the whole nation, have, after full deliberation and reflection, agreed upon and adopted the following articles.

Article 1. There shall be a General Council of the nation, to be held at some designated spot—at least twice a year for the transaction of business.

The General Council shall be composed,

1. Of the three principal chiefs:
2. Of the captains of each district, and
3. Of one warrior to accompany each captain,

to be selected by the chiefs; each chief to make his own selection. Every one so selected shall be entitled to speak and vote in council: but his appointment shall not be considered as conferring any authority upon him out of the council.

If any law be passed by a majority of the captains and counsellors, it shall become a law and have effect throughout the nation, if it be approved by the chiefs or any two of them. If it be disapproved of by the chiefs, or any two of them, it shall not become a law unless two thirds of the captains and council present shall vote for it.

Any law or custom of a particular district, which conflicts with a general law shall be void.

Art. 2. It is distinctly understood, that the soil on which we live is the common property of the whole nation. No district shall ever sell, or part with, any portion of this land without the full and fair consent of the other two districts.

Art. 3. There shall be a standing committee of men in each district to be chosen by the chiefs, whose duty it shall be to watch over the general welfare of the nation, and see that the laws are duly carried into effect.

*By the word Warrior is meant a common man in distinction from a chief. *Ed.*

In cases of a local nature, where the interest of a district is only concerned, they are to act as the ordinary counsellors of the chief and assist him with their advice in the regular administration of justice.

No contract, made by any head chief, shall be binding upon the annuity,* unless approved by the standing committee of the three districts, which shall meet together at some central spot four times a year for the transaction of the national business; and when thus met they shall be termed the National Committee. It shall be their duty to see that their annuities are faithfully applied; and that the public money is not squandered away on useless or improper objects. They shall act as auditors in arranging and determining on all claims, which may be brought against the nation. They shall have power (subject to an appeal to the general council) to reject all such claims, as they may think unjust, curtail such as they may think extravagant—and admit such as are reasonable and proper.

When depredations are committed by citizens of the United States upon any Choctaw or Choctaws, it shall be the duty of the National Committee to lay the facts of the case, with such proofs as can be procured, before the agent,† so that compensation may be rendered to the injured party. At every General Council, the National Committee shall make a report of their proceedings since the last General Council, and suggest such laws and regulations as they may deem expedient for the public good.

Art. 4. That due order and decorum may be preserved in the transaction of business, the chiefs shall appoint a certain number of men, whose duty it shall be to prevent all disorderly and improper conduct at the councils and at the distribution of the annuities. Any person disturbing the council and using abusive or threatening language shall be taken into custody, and dealt with, as the council may determine.

Art. 5. The members of the standing committee shall be chosen to serve two years. When united and sitting as a National Committee, they shall choose a chairman who shall preside in their deliberations, and a clerk who shall keep a record of their proceedings.

Art. 6. The members of the national committee shall also be considered as members of the General Council and shall speak and vote accordingly.

Art. 7. In pursuance of the suggestion of the first article, it is resolved, that for the erection of a national council house at some central spot in the nation, the sum of four hundred and fifty dollars should be appropriated.

(Signed)

TAPANAHUMA,

DAVID FOLSOM,

GREENWOOD LEFLEUR,

The Three High Chiefs of the Nation.

* That is, neither of the three high chiefs shall have power to make contracts, in such a manner as to give individuals, either white or red, a claim to have any contract satisfied out of the annual sum received from the government of the United States. This has been done heretofore, sometimes very imprudently.

† That is, the agent of the United States. Ed.

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REPORT

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS,

COMPILED FROM

DOCUMENTS LAID BEFORE THE BOARD,

AT THE

NINETEENTH ANNUAL MEETING,

Which was held in the City of Philadelphia, Oct. 1, 2, and 3, 1828.

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1828.

THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

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UNDER THE

ACT OF INCORPORATION.

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REV. THOMAS H. MC AULEY, D. D. LL. D.

REV. WILLIAM MC MURRAY, D. D.

JOHN NITCHIE, Esq.

WILLIAM MAXWELL, Esq.

ELEAZAR LORD, Esq.

REV. THOMAS DE WITT, D. D.

REV. NATHAN S. S. BEMAN, Troy,

REV. JOHN LUDLOW, D. D. Albany.

} city of New York.

NEW JERSEY.

*HON. ELIAS BOUDINOT, LL. D. formerly President of the American Congress, and late President of the American Bible Society,

REV. PHILIP MILLEDOLER, D. D. Professor in the Theological Seminary,
at New Brunswick,

REV. SAMUEL MILLER, D. D. and } Professors in the Theological Semi-
REV. ARCHIBALD ALEXANDER, D. D. } nary at Princeton,

REV. JAMES CARNAHAN, D. D. President of Nassau Hall, Princeton,

THEODORE FRELINGHUYSEN, Esq. Newark.

PENNSYLVANIA.

REV. ASHBEL GREEN, D. D. late President of Nassau Hall, Princeton, now
of Philadelphia,

ROBERT RALSTON, Esq. and

THOMAS BRADFORD, Esq. Philadelphia,

DR. SAMUEL AGNEW, Harrisburg,

REV. WILLIAM NEIL, D. D. President of Dickinson College, Carlisle.

DISTRICT OF COLUMBIA.

*ELIAS BOUDINOT CALDWELL, Esq. late Clerk of the Supreme Court of the
United States,

JOSEPH NOURSE, Esq. Register of the Treasury, Washington.

VIRGINIA.

REV. JOHN H. RICE, D. D. Professor in the Theological Seminary of Vir-
ginia, Prince Edward county,

GEN. JOHN H. COCKE, Fluvanna county.

SOUTH CAROLINA.

REV. BENJAMIN M. PALMER, D. D. Charleston.

GEORGIA.

DR. JOHN CUMMING, Savannah, and
REV. MOSES WADDELL, D. D. President of the University, Athens.

TENNESSEE.

REV. CHARLES COFFIN, D. D. President of Greenville College.

KENTUCKY.

REV. GIDEON BLACKBURN, D. D. President of the College at Danville,

OHIO.

REV. ROBERT G. WILSON, D. D. President of the College at Athens.

CORRESPONDING MEMBERS.

At a meeting of the Board, Sept. 15, 1819, the following Resolution was adopted:

"That individuals, clergymen and laymen, residing in different, and especially in distant parts of the United States, and in other lands, be now, and, as shall be deemed advisable, hereafter elected by ballot, to be connected with this Board as Corresponding Members; who, though it be no part of their official duty to attend its meetings, or to take part in its votes or resolutions, yet, when occasionally present, may assist in its deliberations, and by communicating information, and in various other ways, enlighten its course, facilitate its operations, and promote its objects.

The following gentlemen have been elected.

IN THE UNITED STATES.

OHIO.—Rev. *James Culbertson*, Zanesville.

KENTUCKY.—Rev. *James Blythe*, D. D. Lexington.

TENNESSEE.—Dr. *Joseph C. Strong*, Knoxville.

CHEROKEE NATION.—*Col. *Return J. Meigs*, late Agent of the U. S. Government for t^e at nation.

ALABAMA.—Col. *John M^r Kee*, late agent of the U. S. Government for the Choctaw nation.

MISSISSIPPI.—**Samuel Postlethwaite*, Esq.

LOUISIANA.—*Rev. *Sylvester Larned*.

GEORGIA.—*Rev. *Henry Kollock*, D. D.—*John Bolton*, Esq. Savannah.—
**John Whitehead*, Esq. and *Hon. *John Elliot*,
Sunbury.

SOUTH CAROLINA.—*Dr. *Edward D. Smith*, late Professor in the College.

NORTH CAROLINA.—Gen. *Calvin Jones*, Raleigh.

VIRGINIA.—Rev. *William Hill*, D. D. Winchester, and Rev. Dr. *Baxter*, Lexington.

IN FOREIGN PARTS.

ENGLAND.—*William Wilberforce*, Esq. London.—**Charles Grant*, Esq. Rev. *George Burder*, Secretary of the London Missionary Society, Islington.—Rev. *Josiah Pratt*, B. D. late Secretary of the Church Missionary Society, London.—*William Taylor Money*, Esq. Venice.

SCOTLAND.—Rev. *John Campbell*, D. D.—Hon. *Kincaid Mackenzie*, and Rev. *Ralph Wardlaw*, D. D.

FRANCE.—*Frederic Leo*, Esq. Paris.

MALTA.—Rev. *William Jowett*, Literary Representative of the Church Missionary Society.

CEYLON.—*Rev. Archdeacon *Twistleton*.

BENGAL.—Rev. *William Carey*, D. D. Serampore, and Rev. *Thomas T. Thomason*, Calcutta.

CHINA.—Rev. *Robert Morrison*, D. D. Canton.

HONORARY MEMBERS.

At the meeting of the Board, Sept. 19, 1821, the following Resolution was adopted:—

“That any Clergyman, on paying \$50, and any Layman, on paying \$100, at any one time, shall have the privilege of attending the meetings of the Board, and of assisting in its deliberations, as an Honorary Member, but without the privilege of voting; this latter privilege being restricted, by the Act of Incorporation, to members elected by ballot.”

The following gentlemen were constituted Honorary Members of the Board, before the last Report was printed.

Aiken, Rev. Samuel C., Utica, N. Y.
 Allan, Rev. J., Huntsville, Ala.
 Allen, Rev. Jacob, Glastenbury, Ct.
 Allen, Moses, New York city.
 Allen, Peter, South Hadley, Ms.
 Allen, Solomon, Philadelphia, Pa.
 Ambler, Rev. James B., Cherry Valley, N. Y.
 Andrews, Rev. Elisha D., Putney, Vt.
 Armstrong, Samuel T., Boston, Ms.
 Atwater, Caleb, Wallingford, Ct.
 Bacon, Rev. Leonard, New Haven, Ct.
 Bailey, Rev. Rufus W., Pittsfield, Ms.
 Balch, Rev. S. B., D. D., Georgetown, D. C.
 Barbour, Rev. Isaac R., Newbury, Ms.
 Bardwell, Rev. Horatio, Holden, Ms.
 Barnes, Rev. Albert, Morristown, N. J.

Battell, Joseph, Norfolk, Ct.
 Beattie, Rev. John, New Utrecht, N. Y.
 Beatty, William, Salem, N. Y.
 Beecher, Rev. Edward, Boston, Ms.
 Bent, Rev. Josiah, Weymouth, Ms.
 Bergen, Rev. John G., Bottle Hill, N. J.
 Bethune, Rev. George W., New York city.
 Bingham, Rev. Hiram, Miss. at Sandwich Isl.
 Bissell, Josiah, Jr. Rochester, N. Y.
 Blain, Rev. William, Middletown, N. Y.
 Blake, Gardiner S., Wrentham, Ms.
 *Blatchford, Rev. S., D. D. Lansingburgh, N. Y.
 Boardman, Rev. Elderkin, J., Danville, Vt.
 Boies, Rev. Artemas, South Hadley, Ms.
 Booth, Rev. Chauncey, South Coventry, Ct.
 Bonney, Rev. William, New Canaan, Ct.

- Brace, Rev. Joab, Wethersfield, Ct.
 Brace, Rev. S. W., Utica, N. Y.
 Brackett, Rev. Joseph, Rushville, N. Y.
 Brinsmade, Rev. H. N., New Hartford, Ct.
 Bull, Rev. Edward, Lebanon, Ct.
 Bumstead, Josiah, Boston, Ms.
 Burge, Rev. Caleb, Glastenbury, Ct.
 Burlleigh, Dea. Rinaldo, Plainfield, Ct.
 Burnap, Rev. Uzziah C., Chester, Vt.
 *Burr, Joseph, Manchester, Vt.
 Burr, David I., Richmond, Va.
 Burt, Rev. Enoch, Manchester, Ct.
 Burton, Rev. Asa, D. D. Thetford, Vt.
 Calhoun, Rev. George A., N. Coventry, Ct.
 Campagne, Baron de, Pfefficon, Switzerland.
 Campbell, Rev. John N., Georgetown, D.C.
 *Chamberlain, Richard, Boston, Ms.
 *Chapin, Rev. Walter, Woodstock, Vt.
 Chester, Rev. Alfred, Rahway, N. J.
 Chester, Rev. John, D. D. Albany, N. Y.
 Chester, Rev. William, Hudson, N. Y.
 Church, Rev. Nathan, Bridgewater, Me.
 Clark, Rev. Benjamin F., Buckland, Ms.
 Clark, Rev. Dorus, Blandford, Ms.
 Clark, Isaac, Boston, Ms.
 Clark, Rev. Tertius S., Deerfield, Ms.
 Cleveland, Rev. John P., Salem, Ms.
 Cobb, Rev. Oliver, Rochester, Ms.
 Cobb, Richard, Boston, Ms.
 Coe, George W., Savannah, Ga.
 Cogswell, Rev. Jonathan, Saco, Me.
 Condit, Rev. Aaron, Hanover, N. J.
 Converse, Rev. James, Wethersfield, Vt.
 Cooke, Thomas B., Catskill, N. Y.
 Cornelius, Rev. Elias, Andover, Ms.
 Cowan, Rev. Alexr. N., Skaneateles, N. Y.
 Cowles, Rev. George, Danvers, Ms.
 Cox, Rev. S. H., D. D. New York city.
 Crampton, Rev. Ralph S., Woodstock, Ct.
 Crosby, Rev. Daniel, Conway, Ms.
 Cummings, Rev. Asa, North Yarmouth, Me.
 Cushman, Rev. Ralph, Manlius, N. Y.
 Cutler, Rev. Benjamin C., Quincy, Ms.
 Cutler, Pliny, Boston, Ms.
 Dana, Rev. Samuel, Marblehead, Ms.
 Day, Orrin, Catskill, N. Y.
 Dickinson, Rev. Baxter, Longmeadow, Ms.
 Dimmick, Rev. Luther F., Newburyport, Ms.
 Dodge, Rev. Nath. B., Harmony, Osage Nat.
 Donhoff, Count, Hohendorf, S. Prussia.
 Dorrance, Rev. Gordon, Windsor, Ms.
 Dwight, Rev. Sereno E., New Haven, Ct.
 Eaton, Rev. Asa, D. D. Boston, Ms.
 Eaton, Rev. Peter, D. D. Boxford, Ms.
 Eaton, Rev. William, Middleboro', Ms.
 Eddy, Rev. Ansel D., Canandaigua, N. Y.
 Ellis, Rev. William, Mission'y now in Eng.
 Ely, Hervey, Rochester, N. Y.
 Emerson, Rev. Brown, Salem, Ms.
 Emerson, Rev. Joseph, Wethersfield, Ct.
 Emmons, Rev. Nath., D. D. Franklin, Ms.
 Felt, Rev. Joseph B., Hamilton, Ms.
 Ferguson, Rev. John, Attleboro', Ms.
 Fessenden, Rev. J. P., Kennebunkport, Me.
 Field, Rev. David D., Stockbridge, Ms.
 Fisher, Rev. George, Harvard, Ms.
 Fisk, Alvarez, Natchez, Missi.
 Fiske, Rev. Elisha, Wrentham, Ms.
 Fiske, Rev. N. W., Amherst, Ms.
 Fitch, Rev. Eleazer, T., Yale Coll., Ct.
 Ford, Rev. John, Parsippany, N. J.
 Foot, Rev. Joseph I., West Brookfield, Ms.
 Fowler, Rev. Orrin, Plainfield, Ct.
 Fowler, Rev. William C., Middlebury, Vt.
 Freeman, Rev. Frederick, Plymouth, Ms.
 Frost, Rev. John, Whitesboro, N. Y.
 Gillet, Rev. Timothy P., Branford, Ct.
 Goodall, Rev. David, Littleton, N. H.
 Goodell, Rev. William, Mission'y W. Asia.
 Gordon, Capt., Rannad, India.
 Gosman, Robert, Upper Red Hook, N. Y.
 Green, Rev. Samuel, Boston, Ms.
 Gridley, Rev. Ralph W., Williamstown, Ms.
 Griswold, Rt. Rev. A. V., D.D., Bristol, R.I.
 Griswold, Rev. Samuel, Glastenbury, Ct.
 Haines, R. T., New York city.
 Hale, Rev. Enoch, West Hampton, Ms.
 Hale, Rev. Jonathan L., Campton, N. H.
 Hall, D. W., Charleston, S. C.
 Hall, Rev. Robert, Leicester, Eng.
 Hallock, Gerard, New York city.
 Hallock, William A., New York city.
 Harding, Rev. Sewall, Waltham, Ms.
 Harris, Rev. Walter, D. D., Dunbarton, N.H.
 Harrison, Rev. Roger, Tolland, Ct.
 Hart, Rev. Ira, Stonington, Ct.
 Harvey, Rev. Joseph, East Haddam, Ct.
 Hawley, Rev. William A., Hinsdale, Ms.
 Hay, Rev. Philip C., Newark, N. J.
 Hayes, Rev. Joel, South Hadley, Ms.
 Hazen, Rev. Austin, Hartford, Vt.
 Hemenway, Rev. Daniel, Wareham, Ms.
 Heyer, Rev. Wm. S., Fishkill Land, N. Y.
 Hitchcock, Rev. Edward, Amherst Coll., Ms.
 Hitchcock, Jacob, Dwight, Arkansas Ter.
 Hoadley, Rev. L. Ives, Worcester, Ms.
 Hobart, Rev. Caleb, North Yarmouth, Me.
 Hoff, Lewis, Winchester, Va.
 Holbrook, Rev. Willard, Rowley, Ms.
 Holmes, Rev. Sylvester, New Bedford, Ms.
 Homer, Rev. Jonathan, D. D. Newton, Ms.
 Homes, Henry, Boston, Ms.
 Hooker, Rev. Henry B., Lanesboro', Ms.
 Hotchkiss, Rev. Frederick W., Saybrook, Ct.
 Hovey, Rev. Aaron, Saybrook, Ct.
 Hoyt, Rev. Otto S., Hinesburg, Vt.
 *Hubbard, David G., New York city,
 Hudson, Barzillai, Hartford, Ct.
 Hudson, Henry, Hartford Ct.
 *Hull, Rev. A. B., Worcester, Ms.
 Hunn, Rev. David L., Sandwich, Ms.
 Hyde, Rev. Lavius, Bolton, Ct.
 Janeway, Rev. J. J., D.D., Alleghany, Pa.
 Jarvis, Rev. Samuel F., D.D., now in Europe.
 Jenkins, Rev. Charles, Portland, Me.
 Jenkins, Joseph W., Boston, Ms.
 Jenks, Rev. William, D. D., Boston, Ms.
 Jewett, Rev. David, Gloucester, Ms.
 Johnson, Rev. Daniel, Orleans, Ms.
 Kent, John, Suffield, Ct.
 Kilbourn, Jonathan, Sandisfield, Ms.
 Kimball, Rev. James, Townshend, Vt.
 Kirkpatrick, William, Lancaster, Pa.
 La Fayette, Gen., La Grange, France.
 Laurie, Rev. James, D. D., Washington city.
 Leach, Shepherd, Easton, Ms.
 Lewis, Rev. Isaac, D. D., Greenwich, Ct.
 Lewis, Zechariah, Brooklyn, N. Y.
 Linsley, Rev. Joel H., Hartford, Ct.
 Loc' wood, Rev. Wm., Glastenbury, Ct.
 Lombard, Rev. Horatio Jones, Owego, N. Y.
 Loomis, Rev. Hubbell, Willington, Ct.
 Ludlow, Rev. Henry G., New York city.
 McCartee, Rev. Robert, New York city.
 McDowall, Rev. W. A., D.D., Charleston, S.C.
 McElroy, Rev. Joseph, New York city.
 McGee, Rev. Jonathan, Brattleboro', Vt.
 *McLeod, Norman, Boston, Ms.
 McMillan, Rev. Wm., New Athens, O.
 Maltby, Rev. John, Sutton, Ms.
 Mann, Rev. Cyrus, Westminster, Ms.
 Manning, Rev. Abel, Goshen, N. H.
 Marsh, Rev. John, Haddam, Ct.
 Mason, Rev. Cyrus, New York city.
 Mason, Rev. John M., D. D., New York city.
 Mason, Rev. Stephen, Washington, Ct.

- Matthews, Rev. J. M., D.D. New York city.
 Merrill, Rev. Joseph, Dracut, Ms.
 Merrill, Rev. Nathl., Lyndeboro', N. H.
 Merrill, Rev. Stephen, Kittery Point, Me.
 Merwin, Rev. Samuel, New Haven, Ct.
 Miller, Rev. Rodney A., Worcester, Ms.
 Milton, Rev. Charles W., Newburyport, Ms.
 Mitchell, Rev. Alfred, Chelsea, Ct.
 *Mougin, David J., Dawfuskie Isl. S. C.
 Monteith, Rev. Walter, New York city.
 Murray, John R., New York city.
 Nash, Rev. Ansel, Tolland, Ct.
 Nettleton, Rev. Asahel,
 Nichols, Rev. Charles, Hebron, Ct.
 Norton, John T., Albany, N. Y.
 Oliphant, Rev. David, Beverly, Ms.
 *Osgood, Rev. David, D. D., Medford, Ms.
 Osgood, Rev. Samuel, D. D., Springfield, Ms.
 Patterson, Rev. Nicholas,
 Payson, Rev. Phillips, Leominster, Ms.
 Peck, Everard, Rochester, N. Y.
 Penney, Rev. Joseph, Rochester, N. Y.
 Perkins, Rev. George, Ashburnham, Ms.
 Perkins, Rev. Nathan, Amherst, Ms.
 Perry, Rev. Gardiner B., Bradford, Ms.
 Phelps, Anson G., New York city.
 Phelps, Rev. Eliakim, Pittsfield, Ms.
 Phillips, Rev. William, D. D., New York city.
 Pomeroy, Rev. Thaddeus, Gorham, Me.
 Pond, Rev. Enoch, Cambridge, Ms.
 Porter, Rev. Wm. A., Williams Coll., Ms.
 Post, Rev. Reuben, Washington city.
 Prentice, Rev. Joseph, Northwood, N. H.
 Proctor, John C., Boston, Ms.
 Proudfit, Rev. John A., Newburyport, Ms.
 Punderson, Rev. Thomas, Huntington, Ct.
 Putnam, Rev. Rufus A., Fitchburg, Ms.
 Rand, Rev. Asa, Boston, Ms.
 Reed, Rev. Augustus B., Ware, Ms.
 Reed, Eliakim, Greenville, N. Y.
 Remsen, Peter, New York city.
 Riddell, Rev. Samuel H., Glastenbury, Ct.
 Robinson, Charles, Southington, Ct.
 Robinson, Edw., Andover, Ms. now in Eup.
 Robinson, George, New Haven, Ct.
 *Robinson, Rev. William, Southington, Ct.
 Ropes, William, Boston, Ms.
 Rowell, Rev. Joseph, Cornish, N. H.
 Rowland, Rev. Henry A., Windsor, Ct.
 Russell, Rev. Joshua T., Newark, N. J.
 *Salisbury, Josiah, Boston, Ms.
 Salisbury, Stephen, Worcester, Ms.
 *Sanderson, Thomas, Whately, Ms.
 Sanford, Rev. Joseph, Brooklyn, N. Y.
 Scales, Rev. Jacob, Henniker, N. H.
 Scranton, Rev. Erastus, North Milford, Ct.
 Searle, Rev. Jeremiah, Cocksackie, N. Y.
 Sears, Rev. Reuben, Chelmsford, Ms.
 *Sewall, William, Boston, Ms.
 Sheldon, Rev. Luther, Easton, Ms.
 Shepard, Rev. Samuel, D. D., Lenox, Ms.
 Shepard, Rev. Samuel N., Madison, Ct.
 Shepard, Rev. Thomas, Ashfield, Ms.
 Skinner, Rev. T. H., D. D., Philadelphia, Pa.
 Smith, Erastus, Hadley, Ms.
 Smith, Rev. Ethan, Poultney, Vt.
 Smith, Rev. Worthington, St. Albans, Vt.
 Snowden, Rev. Samuel F., Sackett's Harbor.
 Sprague, Rev. Wm. B., W. Springfield, Ms.
 Spring, Rev. Samuel, Hartford, Ct.
 Starkweather, Charles, Northampton, Ms.
 Starr, Rev. Peter, Warren, Ct.
 Steele, Rev. Julius, E. Bloomfield, N. Y.
 Stone, Rev. Cyrus, Miss'y, Bombay, India.
 Storrs, Rev. Richard S., Braintree, Ms.
 Strong, Rev. William L., Somers, Ct.
 Stuart, Rev. M., Theol. Sem., Andover, Ms.
 Tallmadge, Benjamin, Litchfield, Ct.
 Tappan, Arthur, New York city.
 Tappan, Rev. Benjamin, Augusta, Me.
 Taylor, Knowles, New York city.
 Tenney, Rev. Caleb J., Wethersfield, Ct.
 Thomas, Rev. Daniel, Abington, Ms.
 Thomson, Rev. Lathrop, Chelsea, Vt.
 Torrey, Rev. Reuben, Ashford, Ct.
 Torrey, Rev. Joseph, Burlington, Vt.
 Train, Samuel, Boston, Ms.
 Trask, Israel E., Springfield, Ms.
 Treat, Rev. Joseph, Windham, O.
 Tucker, Rev. Mark, Troy, N. Y.
 Vaill, Rev. Joseph, Brimfield, Ms.
 *Van Rensselaer, Philip S., Albany, N. Y.
 Van Rensselaer, Stephen, Jr. Albany, N. Y.
 Van Zandtford, Rev. Staats, Bellville, N. J.
 Vose, Thomas, Boston, Ms.
 Walker, Rev. Charles, East Rutland, Vt.
 Wallace, William, Newark, N. J.
 Ware, Rev. Samuel, Ware, Ms.
 Warner, Rev. Aaron, Medford, Ms.
 Washburn, Rev. Royal, Amherst, Ms.
 Waterbury, Rev. Jared B., Hatfield, Ms.
 Welles, Rev. Elijah D., Oxford, N. Y.
 Weston, Rev. Isaac, Booth Bay, Me.
 Wheeler, Rev. John, Windsor, Vt.
 Whipple, Charles, Newburyport, Ms.
 White, Rev. Charles, Thetford, Vt.
 Wickham, Rev. J. D., New Rochelle, N. Y.
 *Williams, Rev. Saml. P., Newburyport, Ms.
 Williams, Rev. S., Northampton, Ms.
 Williams, William, Utica, N. Y.
 Williston, Rev. David H., Tunbridge, Vt.
 *Woodbridge, Jahleel, South Hadley, Ms.
 Woodbridge, Rev. John, D. D., Hadley, Ms.
 Woodbury, Rev. Benjamin, Falmouth, Ms.
 Woolsey, William W., New York city.
 Worcester, Rev. Leonard, Peacham, Vt.
 Wooster, Rev. Benjamin, Fairfield, Vt.

The following gentlemen have been constituted Honorary Members since the last Annual Report was printed. Where it is not otherwise specified, they have been constituted such by their own donation.

- Agnew, Rev. John Holmes, Union Town, Pa.
 by Asso. and Lad.
 Alexander, Joseph, Albany, N. Y.
 Allen, Tilly, Albany, N. Y.
 Atkins, Rev. Elisha, North Killingly, Ct., by
 Gent. Asso.
 Atwood, Rev. Anson S., Mansfield, 1st so.,
 Ct., by La. Asso.
 Averill, Heman, New York city.
 Babbitt, Rev. A., Pequea, Pa., by Aux. so.
 Backus, E. F., New Haven, Ct.
 Backus, Rev. Samuel, North Woodstock, Ct.,
 by Gent. Asso. and Lad. Asso.
 Bacon, John F., Albany, N. Y.
 Badger, Rev. Milton, Andover, S. par. Ms., by
 Fem. char. so.
 Bartlett, Rev. Jonathan, Reading, Ct., by
 Lad. Asso.

- Batchelder, Galen, Albany, N. Y.
 Bates, Rev. James, Newton, E. par., Ms., by Mon. con.
 Benedict, Rev. Henry, Norwalk, Ct., by Gent. Asso.
 Bigelow, Richard, Hartford, Ct.
 Bishop, Rev. R. H., D. D., Oxford, O.
 Bleeker, Barent, Albany, N. Y.
 Bleecker, John R., Albany, N. Y.
 Boardman, Rev. Charles A., New Preston, Ct., by B. Tallmadge.
 Bouton, Rev. Nathaniel, Concord, N. H., by Lad. Asso.
 Boyd, John T. Albany, N. Y.
 Boyd, James, Albany, N. Y.
 Boyd, Robert, Albany, N. Y.
 Bray, Rev. John E., Prospect, Ct., by Gent. Asso. and Lad. Asso.
 Brodhead, Rev. Jacob, D. D., New York city, by Frag. so. of Ref. Dutch chh.
 Brown, James, Albany, N. Y.
 Bruen, Rev. Matthias, New York city.
 Burt, Rev. Jairus, Canton, Ct., by Lad. Asso.
 Bushnell, Rev. Jedidiah, Cornwall, Vt., by Gent. Asso. and Lad. Asso.
 Carrington, Henry Beebee, Wallingford, Ct., by his Grandmother.
 Carrell, Rev. Daniel Lynn, Litchfield, Ct., by unknown.
 Chalmers, Rev. Thomas, D. D., St. Andrews, Scotland, by J. Evarts.
 Christie, Rev. John I., Warwick, N. Y.
 Clark, Rev. Eber L., Winchendon, Ms., by Gent. Asso. and Lad. Asso.
 Coleman, Rev. Lyman, Belchertown, Ms., by Mon. con.
 Colton, Rev. Calvin, Amherst, Ms., by Asso. Mt. Pleasant Inst.
 Colton, Rev. Simeon, Monson, Ms. by Lad. Asso.
 Cook, Rev. Parsons, Ware, Ms., by Mon. con. in E. Evang. so.
 Corning, Rev. Richard S., Otisco, N. Y., by Asso.
 Dana, Rev. Daniel, D. D., Newburyport, Ms., by a gent. of Union chh., Boston.
 Danforth, Rev. Joshua N., New Castle, Del., by Aux. miss. so.
 Delavan, Edward C., Albany, N. Y.
 Dickinson, Rev. Austin, New York city.
 Dorr, Rev. Benjamin, Waterford, N. Y., by J. Knickerbocker.
 Douglass, James B., Albany, N. Y.
 Dow, Rev. Daniel, Thompson, Ct., Gent. and Lad. Asso.
 Eaton, Rev. Peter S., Amesbury, Ms., by Gent. Asso. and Lad. Asso. in Boxford, 2d par.
 Eddy, Rev. Chauncey, Penyan, N. Y. by Mon. con.
 Edson, Rev. Ambrose, Brooklyn, Ct., by Gent. Asso. and Lad. Asso.
 Ellingwood, Rev. John W., Bath, Me., by Gent. Asso. in N. so.
 Ely, Rev. Alfred, Monson, Ms. by Ladies.
 Ely, Rev. Ezra S., D. D., Philadelphia, Pa.
 Ewers, Elihu, Manlius, N. Y.
 Fassett, Timothy, Albany, N. Y.
 Fenn, Rev. Benjamin, Nelson, O., by Abigail Clark.
 Ferry, Rev. Adolphus, Hartland, W. so., Ct., by Gent. Asso. and Lad. Asso.
 Fitch, Rev. Charles, Holliston, Ms., by Gent. Asso. and Lad. Asso.
 Gale, Rev. George W., Whitesboro', N. Y., by Fem. miss. so.
 Gallaudet, Rev. Thomas H., Hartford, Ct.
 Goodall, Ira, Bath, N. H.
 Goodman, Rev. Epaphras, Torrington, Ct., by Collection.
 Goodrich, Rev. Samuel, Worthington, Ct., by Lad. Asso.
 Gould, Rev. Vincent, Southampton, Ms., by Gent. Asso. and Lad. Asso.
 Gould, Rev. William, Fairhaven, Ms., by Gent. Asso. and Lad. Asso.
 Grier, Rev. Robert S., Adams co., Pa., a friend.
 Griffin, George, New York city.
 Hallock, Homan, Malta, by Gerard Hallock.
 Hallock, Rev. Moses, Plainfield, Ms.
 Hawes, Rev. Joel, Hartford, Ct., by Lad. Asso. in 1st so.
 Hooker, Rev. Horace, Hartford, Ct., by Lad. Asso. in 1st so.
 Holbrook, L., New York city.
 Hillyer, Rev. Asa, D. D., Orange, N. J., by Lad. Asso.
 Hopkins, Samuel M., Albany, N. Y.
 Hough, Rev. John, Middlebury, Vt., by Gent.
 Howe, Rev. Jas., Pepperell, Ms., by Aux. so.
 How, Rev. James B., Springfield, N. Y., by Union benev. so.
 Hudson, Ward Woodbridge, Hartford, Ct., by B. Hudson.
 James, William, Albany, N. Y.
 Ingraham, Rev. Ira, West Bradford, Ms., by Fem. Asso. and Benev. so.
 James, J. S., New York city.
 Jay, Rev. Wm., Bath, Eng., by J. Evarts.
 Johns, Rev. Evan, Canandaigua, N. Y., by Gent. Asso.
 Keyes, Rev. John, Tallmadge, O., by Gent. Asso. and Lad. Asso.
 Kimball, Rev. David T., Ipswich, 1st par., Ms., by Ladies.
 Knight, Rev. Caleb, Washington, Ms., by an indiv.
 Lansing, Rev. Dirck C., Auburn, N. Y., by mon. con.
 Livingston, Rev. Gilbert R., Philadelphia, Pa., by mon. con. in 1st Ref. Dutch chh.
 Meacham, Horace, Albany, N. Y.
 Meach, Rev. Asa, Hull, L. C., by Fem. Asso., St. Albans, Vt.
 Merrill, Rev. T. A., Middlebury, Vt., Ladies.
 Norton, John T., Albany, N. Y.
 Paige, Rev. Robert, Dunbarton, N. H., by Gent. Asso. and Lad. Asso.
 Parker, Rev. J. L., Derry, N. H. by Lad. Asso.
 Patterson, Rev. James, Philadelphia, Pa., by indiv.
 Perkins, Rev. Nathan, Hartford, Ct.
 Perry, Rev. David L., Sharon, Ct., by mon. con.
 Phelps, Rev. Dudley, Haverhill, Ms., by lady.
 Pinneo, Rev. Bezaleel, Milford, 1st so., Ct., by Gent. Asso. and Lad. Asso.
 Plaisted, Rev. Ichabod, Rochester, Centre par., Ms., by Lad. Asso.
 Porter, Rev. Jas., Poinfret, Ct., by Lad. Asso.
 Porter, Rev. Noah, D. D., Farmington, 1st so., Ct., by Lad. Asso.
 Potter, Rev. Alonzo, Boston, Ms., unknown.
 Rankin, John, New York city.
 Robbins, Rev. Francis D., Enfield, Ct., by Gent. Asso. and Lad. Asso.
 Scovel, Hezekiah, Albany, N. Y.
 Searle, Rev. Moses C., Grafton, Ms., by Gent. Asso., Lad. Asso. and mon. con.
 Sherman, Josiah, Albany, N. Y.
 Smith, Israel, Albany, N. Y.
 Smith, Rev. Hervey, East Stafford, Ct., by Gent. Asso. and La. Asso.
 Smith, William Mather, Sharon, Ct.

- Smith, Rev. Thomas M., Fall River, Ms., by Gent. Asso.
 Smith, Norman, Jr., Hartford, Ct.
 Stone, Rev. John S., Litchfield, Ct., by W. Deming.
 Strong, Rev. Lyman, Hebron, Ct., by Gent. Asso. and Lad. Asso.
 Swift, Rev. Zephaniah, Derby, Ct., by Gent. Asso. and Lad. Asso.
 Talcott, Rev. Hart, Warren, Ct., by Char. so.
 Tappan, Rev. C. D. W., Cherry Valley, N. Y., by Ladies.
 Taylor, Rev. James, Sunderland, Ms., by Gent. Asso. and Lad. Asso.
 Trotter, Matthew, Albany, N. Y.
 Turner, Ralph, North Ferreby, Eng.
 Turner, Rev. Wm. W., Hartford, Ct., by Lad. Asso. in 1st so.
 Vandervoort, Rev. J. C., Basking Ridge, N.J., by Fem. cent so.
 Van Dyck, Rev. Leonard B., Coxsackie, N.Y.
 Van Rensselaer, William Paterson, Albany, N. Y., by S. Van Rensselaer.
 Walden, Ebenezer, Buffalo, N. Y., by Abigail Clark.
 Wardlaw, Rev. Ralph, D. D., Glasgow, Scotland, by J. Evarts.
 Weed, Henry R., Albany, N. Y.
 White, Rev. Seneca, Bath, S. par., Me., by Aso.
 Whitman, Rev. Roswell, Westfield, Ct., by La. Asso.
 Willard, John, Albany, N. Y.
 Williams, Rev. Joshua, Newville, Pa., by Aux. so.
 Williams, Rev. Abiel, Dudley, Ms., by Gent. Asso. and Lad. Asso.
 Williston, Rev. Seth, Durham, N.Y., by Gent. Asso. in 1st Presb. so.
 Wilks, Rev. Mark, Paris, France, by Gerard Hallock.
 Wilson, Rev. Daniel, London, by J. Evarts.
 Withington, Rev. Leonard, Newbury, Ms., by Ladies.
 Woodworth, John, Albany, N. Y.
 Yale, Rev. Calvin, Charlotte, Vt., by B. G. Root.

NINETEENTH ANNUAL MEETING

OF THE

AMERICAN BOARD OF COMMISSIONERS

FOR

FOREIGN MISSIONS.

THE NINETEENTH ANNUAL MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS was held in the lecture room of the First Presbyterian church in Philadelphia, on the 1st, 2d, and 3d days of Oct. 1828. Of the *Members* there were present:—

JOSEPH NOURSE, Esq.	Rev. LYMAN BEECHER, D. D.
HON. JOHN HOOKER,	Rev. THOS. MCAULEY, D. D. LL. D.
HON. STEPH. VAN RENSSELAER, LL. D.	Rev. WILLIAM McMURRAY, D. D.
Rev. ASHBEL GREEN, D. D.	JEREMIAH EVARTS, Esq.
ROBERT RALSTON, Esq.	Rev. WILLIAM NEILL, D. D.
JOHN COTTON SMITH, LL. D.	THOMAS BRADFORD, Jr. Esq.
Rev. DAVID PORTER, D. D.	EDWARD A. NEWTON, Esq.
JONAS PLATT, LL. D.	Rev. GARDINER SPRING, D. D.
Rev. ALEXANDER PROUDFIT, D. D.	Rev. WARREN FAY, D. D.
Rev. SAMUEL MILLER, D. D.	ELEAZAR LORD, Esq. and
Rev. ARCHIBALD ALEXANDER, D. D.	Hon. LEWIS STRONG.
Rev. JOHN H. RICE, D. D.	

Of *Honorary Members* there were present:—

Rev. GILBERT R. LIVINGSTON and SOLOMON ALLEN, of Philadelphia; Rev. A. BABBIT, Pequea, Penn., Rev. WILLIAM W. PHILLIPS, D. D., Rev. MATTHIAS BRUEN, Rev. AUSTIN DICKINSON, and Messrs. ANSON G. PHELPS, and KNOWLES TAYLOR, of New York city; Rev. JOHN CHESTER, D. D., of Albany, Rev. LEONARD B. VAN DYCK, of Coxsackie, Mr. ELIHU EWERS, of Manlius, and Mr. JOSIAH BISSELL, Jr. of Rochester, N. Y.; and Rev. THOMAS H. SKINNER, D. D. of New Haven, Conn.

The meeting was opened with prayer by Dr. GREEN, and, on the succeeding days, by Drs. PROUDFIT and CARNAHAN.

The Recording Secretary being absent, Mr. STRONG was elected Recording Secretary *pro tem.* and Dr. McMURRAY was elected Assistant Recording Secretary for the meeting,

The Minutes of the last annual meeting of the Board were then read; after which the Board attended to the reading of the Treasurer's Report and of the Report of the Prudential Committee, the latter of which was not completed till late in the afternoon of the first day of the session.

Pecuniary Accounts.

RECEIPTS.

Donations, - - - - -	\$95,784 00
Legacies, - - - - -	3,721 88
Income of Permanent Fund, - - - - -	\$1,929 61
Deduct for interest paid on money borrowed, - - -	971 95———957 66
Avails of real estate and personal property belonging to the Board at Cornwall, (formerly used for the Foreign Mission School) after deducting payments made within the year on account of youths still remaining, and other charges, - - - - -	1,517 60
Missionary Register, &c. - - - - -	23 50
	<hr/>
	\$102,009 64
Bal. for which the Board is in debt: carried to new ac't., Sept. 1, 1828,	22,179 71
	<hr/>
	\$124,189 35

EXPENDITURES.

The payments from the Treasury to meet the current charges of the various missions and operations of the Board were - - - - -	\$107,676 25
Appropriated for balance of apprehended loss on stock in the Eagle Bank, New Haven, - - - - -	1,000 00
	<hr/>
	\$108,676 25
Balance for which the Board was in debt, Sept. 1, 1827, - - -	15,513 10
	<hr/>
	\$124,189 35

The following additions to various permanent funds, of which the interest only can be expended, have been made within the year past, viz.

To the Permanent Fund, - - - - -	\$7,401 83
To the Permanent Fund for the Corresponding Secretary, viz.	
From Individuals, - - - - -	\$328 25
For profits of the Missionary Herald, received during the year, - - - - -	2,919 32
For profits of the Panoplist, - - - - -	51 70
For copy right of the Memoirs of Catharine Brown, - - -	50 00
Interest in part, on this fund, - - - - -	449 71———3,798 98

To the Permanent Fund for Treasurer, viz.

From an individual,	-	-	-	-	-	-	-	94	75	
Interest on this fund,	-	-	-	-	-	-	-	122	32	217 07
										<hr/>
										\$11,417 93

For interest on the Fund for the printing establishment

for Western Asia, - - - - - \$474 00

The payments on account of the expenses for the printing establishment for Western Asia, within the year

past, have amounted to - - - - - 2,616 49

The balance of this fund which remains unexpended is \$6,188 64, and is in a productive state.

Appointment of Committees.

Agreeably to the resolution of the last year, the Report of the Prudential Committee was referred to different committees; viz. that part which related to missions in India and Ceylon, was referred to Drs. MILLER and PROUDFIT and Mr. RALSTON;—the part relating to the mission to Western Asia, to Messrs. PLATT and HOOKER and Dr. PORTER;—the part relating to the Sandwich Islands, to Drs. ALEXANDER and BEECHER, and Mr. VAN RENSSELAER;—and the part relating to missions among the Indians, to Drs. GREEN and SPRING, and Mr. NEWTON.

Mr. BRADFORD, Dr. McMURRAY, and Mr. LIVINGSTON were appointed a committee to make arrangements for the different religious meetings and public exercises to be attended by the Board during the session.

Drs. NEILL, McMURRAY, and McAULEY, and Messrs. EVARTS, LORD, NOURSE, and HOOKER were appointed a committee to consider the expediency of electing additional members of the Board, and, in case the election of new members was in their opinion expedient, to report a list of candidates.

Messrs. HOOKER and BRADFORD, and Dr. SPRING were appointed a committee to consider the expediency of electing a second Assistant Secretary, and also what compensation ought to be made to the present Assistant Secretary, and to the second Assistant Secretary, in case a second should be appointed.

Messrs. LORD and HOOKER, and Dr. PORTER were appointed a committee to consider the expediency of adopting some regulation respecting the investment of the several permanent funds of the Board.

Drs. PROUDFIT and MILLER, and Messrs. STRONG, VAN RENSSELAER and EVARTS, were appointed a committee to report on the most suitable time and place for the next annual meeting of the Board, and also to nominate a preacher for that occasion.

Reports of Committees and Resolutions.

The Report of the Prudential Committee, after certain amendments suggested by Committees appointed to consider it, was adopted by the Board;

and the Prudential Committee were directed to print it, with the Treasurer's accounts, and such other documents as they shall judge proper to be included in the annual publication.

The committee appointed to make arrangements for public religious meetings, reported in favor of two public meetings on the last day of the session. The Board resolved to hold such meetings; and they are noticed in a subsequent part of this article.

The President having communicated a letter from EDWARD A. NEWTON, Esq. resigning his seat as a member of the Board, for reasons therein set forth, and expressing an affectionate confidence in the Board and a strong attachment to the missionary cause, it was

Resolved, That the thanks of the Board be tendered to Mr. Newton for his important and disinterested services in promoting the great objects in which we are engaged, and that we cordially regret that he feels it to be his duty from any considerations to resign his seat as a member of this Board.

The committee on the election of new members reported, and it was resolved to choose three members of the Board. The Rev. JAMES CARNAHAN, D. D. President of Princeton College, N. J., and the Rev. BENJAMIN B. WISNER, D. D. and HENRY HILL, Esq. of Boston, Mass., were elected. The two last were chosen instead of Rev. Dr. LYMAN, deceased, and E. A. NEWTON, Esq. who had resigned.

The committee on the subject of appointing a second Assistant Secretary reported, that the extent of business transacted in the office of the Corresponding Secretary requires the appointment of a second Assistant Secretary;* and that the present Assistant Secretary receive a salary of one thousand dollars, and the second Assistant Secretary six hundred dollars, *per annum*.

* To the *office* of SECRETARY belong the following duties:—

1. The general correspondence of the Board, both foreign and domestic:
2. The editing of the *Missionary Herald*:
3. The writing of the Annual Report—of Appeals to the Christian community—of Instructions to Missionaries, and other public documents:
4. The preparation of the *Missionary Papers* for distribution among the Auxiliaries and the friends of the cause generally:
5. The procuring and direction of Agents to visit Associations and Auxiliaries, and establish new ones, in different parts of the country, and to extend the circulation of the *Missionary Herald*:
6. The procuring of Deputations for the annual meetings of Auxiliary Societies; and an occasional attendance at these meetings:
7. The obtaining of accurate and full information, with a view to the enlargement of existing missions, and the establishment of new missions:
8. A very responsible agency in the selection and destination of missionaries:
9. The preparation of business for the meetings of the Prudential Committee:
10. The general superintendence of all the missions of the Board:
11. Visits to different parts of the country on business appertaining to the Board and the missions under its care:

The committee on the subject of an investment of the permanent funds of the Board, made a report, which, after an interesting discussion, was indefinitely postponed.

12. Visits of inspection to the missions, particularly those among the Indians. It is desirable that such visitations be made, if possible, by some one who is thoroughly conversant with the views and plans of the Prudential Committee: and

13. Intercourse with the friends of missions from different parts of the country, who call at the Missionary Rooms.

REMARKS.

It is estimated that about *two thousand four hundred* letters were written and sent from the Missionary Rooms, during the past year: and it is obvious, that letters to missionaries, applicants for missionary employment, and several other classes of correspondents, must often be of considerable length, and, what is more, must be the result of much reflection, for which time of course must be taken.

The editing of the Missionary Herald, and the writing of the Annual Report, require more care, labor, and time, than any one, without experience, would suppose.

The larger Societies in aid of the Board, which are called Auxiliaries, are about 70 in number, embracing not less than 1,500 Associations. The Auxiliaries all expect Deputations to be sent to their annual meetings, and that all their Associations will occasionally be visited and encouraged by Agents of the Board.

The selection and destination of missionaries, is a source of much care, perplexity, and anxiety. No time need be taken up in proving, that all the success of missions, under Providence, must depend on the character of missionaries; nor will it be doubted that the responsibility of selecting and employing men in this work, might well make a bold man tremble. The Prudential Committee to whom the weighty charge is delegated, will doubtless share in the labor and responsibility: still the applications must first be made to the Secretary; he will first see the applicants; from him they will receive information, advice and direction; and upon him the determinations respecting them will very much depend.

The special duties involved in the superintendence of missions, are too numerous to be mentioned here. A correspondence must be kept up with the missionaries, at 40 stations, relative to their various objects of attention; their preaching, schools, printing and translations;—their intercourse with the natives, and with others; and all the new duties, and untried circumstances, which will demand the united wisdom and experience of the missionaries themselves, and of their directors at home. All the wants of missionaries—wants perpetually recurring—need, and must receive, prompt attention. In their arduous services, removed as they are from the enjoyment of Christian society, and struggling continually with difficulties and discouragements, they have a right to expect the affectionate sympathy, deliberate counsels, faithful admonitions, and encouraging exhortations, of their patrons and friends, of whom the Corresponding Secretary is the proper organ.

Visits of inspection to the missions are found to contribute, in various ways, to the efficiency and economy of those missions. Judging from the past, it is supposed, that the absences from the Missionary Rooms, from year to year, of one or other of the Secretaries, will be equivalent to the time of one person.

It should be added, that much time is necessarily, but usefully employed in conversations with visitors to the Missionary Rooms.

In a word the Secretary must have a superintendence of the entire concern, in its several departments, and in its diversified operations; must carry the whole continu-

The Prudential Committee, in pursuance of instructions given at the last annual meeting, having reported on the subject of establishing a fund for the support of infirm or superannuated missionaries, the following resolutions were adopted, viz.

Resolved, That it is the duty of this Board to provide for the support of superannuated and infirm missionaries, widows of missionaries, and children of missionaries, in such manner as shall best comport with the missionary character; it being always understood, that all persons, who are supported by missionary funds, are bound to do all in their power to promote the cause in which they are engaged, while employed in missionary service; and, when providentially thrown out of that service, they are bound to do what they can to support themselves.

Resolved, That a fund be instituted for the support of the various descriptions of persons mentioned in the preceding resolution, to be composed of such legacies and donations, as shall be given to that specific object.

On motion of Dr. GREEN, it was

Resolved, That measures be promptly taken by the Prudential Committee to bring this subject before the public, in such manner as may appear best calculated to secure for it the attention which its importance demands, and awaken the Christian sympathy of the friends of missions in behalf of the interesting objects of the contemplated charity.

On motion of Mr. EVARTS, it was further

Resolved, That the Prudential Committee be requested to report, at the next annual meeting, a plan, according to which allowances shall be made to individuals, whether adults or children, who are removed from the field of missionary labor with the approbation of the Committee, and whose circumstances are such as to make them dependent upon the Board for support.

The Rev. Dr. PROUBERT proposed a resolution, which was adopted, as follows:

Resolved, That the President of each Auxiliary Society, whose annual contribution to the funds of the Board shall be *one thousand dollars*, shall be, *ex officio*, an Honorary member of the Board, with the privilege of holding a seat at its annual meetings, and taking part in its deliberations.

ally in his mind and upon his heart; must keep himself informed of every thing pertaining to it; must know what has been done, what must be done, and as far as possible, what can be done; must devise plans, measures, and means, and communicate as occasions require to all concerned; and with unremitting vigilance must endeavor to give impulse and direction to every part of a great system, designed to convey the blessings of salvation to thousands now ready to perish, and to millions yet unborn.

Such a division of duties has been made between the Assistant Secretaries, that one may be regarded as *Assistant Secretary for Foreign Correspondence*, and the other as *Assistant Secretary for Domestic Correspondence*. The Corresponding Secretary exercises a general superintendence over all the duties of the office, and employs himself in that manner, which appears most likely to promote the general cause.—*Miss Herald*.

A letter having been communicated, at the commencement of the meeting from the Corresponding Secretary of the American Sunday School Union, tendering, in behalf of the Officers and Managers of that institution, the suite of rooms in their house, for the use of the Board during its present session, it was

Resolved, That the thanks of the Board be presented to the Officers and Managers of the American Sunday School Union, for their very obliging offer.

The thanks of the Board were voted to the Rev. Dr. Rice for his sermon delivered before the Board, and a copy was requested for publication.

Thanks were also voted to the session of the first Presbyterian church in Philadelphia, for the very convenient accommodations afforded the Board by the use of their lecture room and church during its session; and to the session of the second Presbyterian church for the use of their house of public worship, at the preaching of the annual sermon.

The next annual meeting of the Board is to be held in the city of Albany, on Wednesday, the 7th day of October, 1829, at 10 o'clock, A. M.; and the Rev. ARCHIBALD ALEXANDER, D. D. is appointed to preach on that occasion, and, in case of his failure, the Rev. LEONARD WOODS, D. D. is appointed to perform that service. The members of the Board residing in Albany, were requested to make arrangements for the meeting.

OFFICERS FOR THE YEAR.

It was resolved by the Board that the Prudential Committee consist of six persons.

The following gentlemen were elected officers for the ensuing year; viz.

JOHN COTTON SMITH, LL. D.	<i>President;</i>
STEPHEN VAN RENSSELAER, LL. D.,	<i>Vice President;</i>
Rev. CALVIN CHAPIN, D. D.,	<i>Recording Secretary;</i>
HON. WILLIAM REED,	} <i>Prudential Committee;</i>
Rev. LEONARD WOODS, D. D.	
JEREMIAH EVARTS, Esq.	
SAMUEL HUBBARD, LL. D.	
Rev. WARREN FAY, D. D.	
Rev. BENJAMIN B. WISNER, D. D.	
JEREMIAH EVARTS, Esq.,	<i>Corresponding Secretary;</i>
Rev. RUFUS ANDERSON,	} <i>Assistant Secretaries.</i>
Mr. DAVID GREENE,	
HENRY HILL, Esq.,	<i>Treasurer; and</i>
WILLIAM ROPES, Esq.,	<i>Auditor.</i>

Public Religious Meetings.

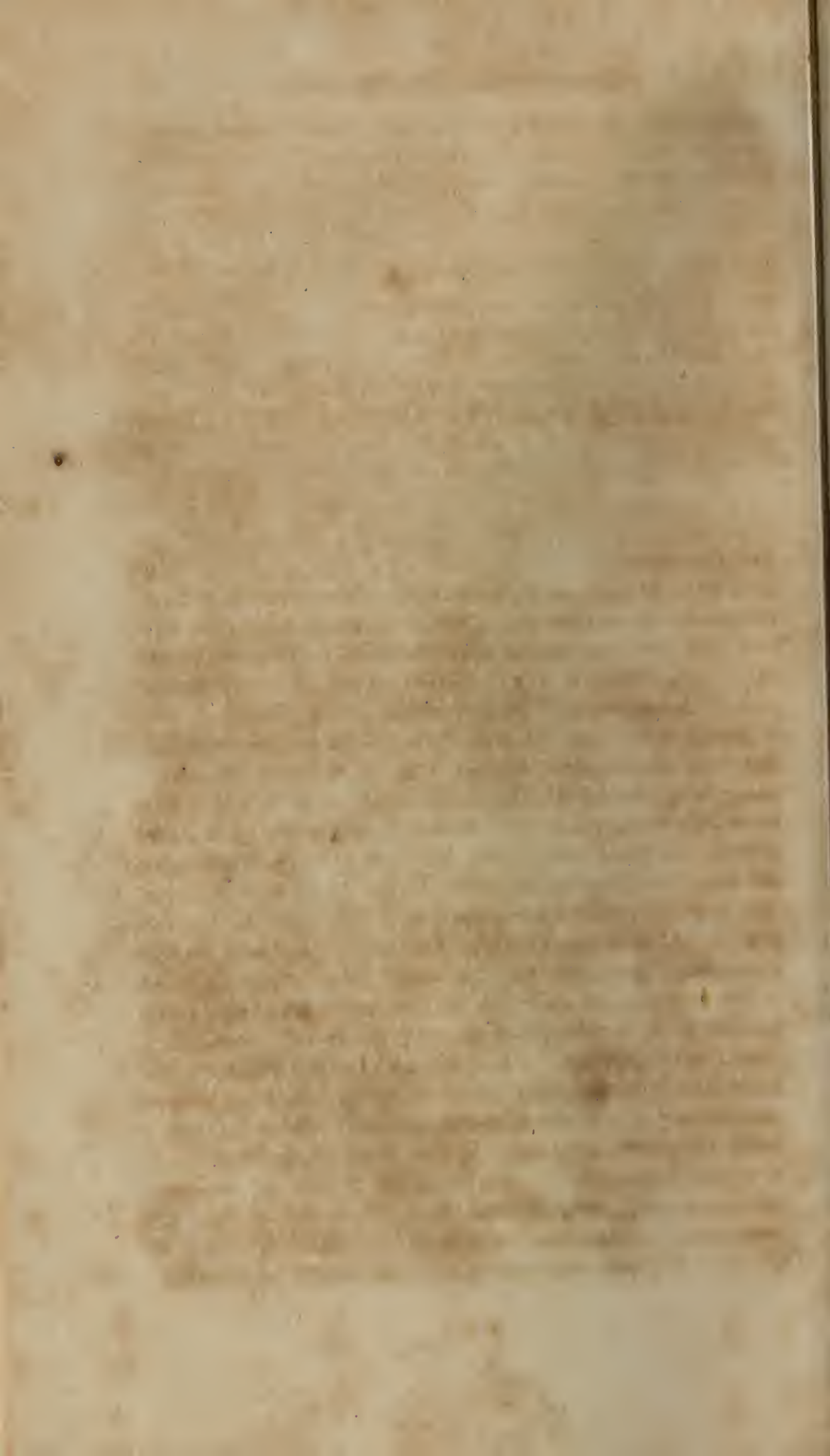
On Tuesday evening, Oct. 1st, the annual sermon was preached in the second Presbyterian church, by the Rev. Dr. Rice, from 2 Cor. x, 4. *For the*

weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds.

On the afternoon of Friday, the third and last day of the session, at 4 P. M., the Board united with the Presbytery of Philadelphia, and other friends, in celebrating the Lord's Supper in the first Presbyterian church. The prayers on the occasion were made by Drs. FAY, PROUDFIT, and McAULEY; Dr. MILLER administered the bread, and Dr. WILSON the wine, and at the same time addressed the communicants.

In the evening, a meeting was held at the same place, at which the Corresponding Secretary read portions of the Annual Report, and addresses were delivered by Mr. BREWER, and Drs. ALEXANDER and BEECHER. Prayers were offered by Drs. PORTER and GREEN.

The Board then adjourned to the lecture room, and the meeting was closed with prayer by Dr. MILLER.



REPORT

OF THE

PRUDENTIAL COMMITTEE.

MR. PRESIDENT,

THE ordinary course of Divine Providence forbids us to expect, that the annual meeting of this Board can be held, without our being called to mourn at the graves of fathers and brethren, who have been removed from their earthly labors, during the previous year. This our sorrow is renewed on the present occasion.

The Rev. Dr. Lyman, one of the original members of the Board and its second President, departed this life in March last, on the verge of fourscore. After discharging the duties of a Christian minister, with exemplary zeal and fidelity, for more than half a century, he was taken from active service, by a lingering and painful disease, about two years before his death. In the midst of severe bodily suffering, and when *wearisome days and nights*, in long succession, had been *appointed unto him*,—and when his friends condoled with him respecting the extraordinary pain and anguish, which he had been called to endure, it was his habit to abstain from even a groan, or a murmur, and, with eyes lifted toward heaven, to exclaim, *God is gracious*. His mind retained its natural vigor, after his bodily powers had been wasted by sickness; and his thoughts were intently fixed on the advancement of the Redeemer's kingdom, during the whole progress of his descent to the tomb. Nothing can more clearly evince his attachment to this Board and its object, than the fact that he made himself acquainted with all that was done, at the various missionary stations under its care, so far as the published documents would enable him; and that he never failed to

request his attendants to read, in regular order, every part of the *Missionary Herald*, as the successive numbers were received. In this manner did he solace the hours of languishing, constantly giving thanks for every indication of a new and better age rising upon the world.

Our revered friend and father left a distinguished reputation for talents, unshaken confidence in the great truths of the Gospel, love to his Lord and Saviour, gravity, sincerity, and strict religious integrity carried into all the relations of life. Many who survive, count it a privilege to have been associated with him, in the great charitable designs of the present day; and many will derive support and consolation in suffering, from having seen how he was sustained, and how remarkably the grace of God was manifested in him.

We are also bound, on this occasion, to notice the removal of one of our brethren of middle age. The late Dr. Payson, of Portland, had been recently elected a member of this institution. He was, however, a vigorous and decided friend, and a liberal contributor, from the beginning. At the very first effort to raise funds, when he was quite a young man, he received the agent of the Board with such cordiality, and, beside setting a public example of liberality, gave a larger donation privately, and under injunctions of secrecy, with so much cheerfulness and devotedness, as greatly to encourage the agent, and thus contribute toward rendering his agency successful. The same ardent attachment was shown by our departed friend, in every subsequent period of his laborious and very useful life. As a signal reward of his love to Christ, and of his faithfulness in the ministry, it pleased his heavenly Father to grant him such anticipations of future blessedness, and such abundant and unutterable joys and consolations, and such love, and peace, and holy triumph, as are recorded of any servant of Christ scarcely once in a century.

Truly it was an edifying spectacle to witness the last hours of our revered father, or of our beloved brother. Both united in a constant and earnest testimony to the power and grace and glory of the Messiah. Both renounced all dependence upon their own works for justification, and relied solely upon the atonement made by the *Lamb of God, who taketh away the sin of the world*. Both exhibited, in their own experience, how victorious and exulting the soul may be, in the midst of extreme bodily pain; and both went down to the dark valley, with an assured hope of a glorious resurrection.

Let us pray that such bright and lovely examples be not set before us in vain; and, as we rapidly approach the termination of our earthly course, let us intreat the Lord, that he would so far honor our poor and feeble attempts to serve him, as to enable us to give our dying attestation to the power of the Gospel, and thus, in our last moments, to do something toward promoting the glory of our adored Redeemer.

In the following account of the various missions under the direction of the Board, and of the diversified operations which are going forward, the utmost brevity will be consulted, so far as it shall be consistent with plain and intelligible statements.

I. BOMBAY.

Rev. Allen Graves, *Missionary*; Mrs. Graves.

Mr. James Garrett, *Printer*; Mrs. Garrett.

Rev. Cyrus Stone, *Missionary*; Mrs. Stone.

Rev. David Oliver Allen, *Missionary*; Mrs. Allen.

Miss Cynthia Farrar, *Superintendent of Female Schools*.

In our last Report, it was stated, p. 28, that Messrs. Stone and Allen, with their wives and Miss Farrar, embarked from Boston for Calcutta, on the 5th of June, 1827. The committee have since learned that they reached Calcutta on the 21st of September; and that they were received with much cordiality by missionaries, and the friends of missions in that city. They spent the time of their stay, in procuring information, which would be particularly useful to them, in their future labors.

About the middle of October, Mr. Allen and his wife took passage for Bombay, where they arrived on the 27th of the next month. Mr. Stone, his wife, and Miss Farrar remained at Calcutta more than a month longer. The committee have just learned, that they reached their ultimate destination on the 29th of December.

The captain of the vessel, in which Mr. Allen sailed from Calcutta, though not professedly a religious man, readily consented to have public religious services on the Sabbath, when all were present, who could understand the English language. Part of an English regiment was on board, containing several pious soldiers, through whose aid Mr. Allen formed a Bible class. These facts

are mentioned as indicating different channels for doing good, which are now opened in almost every part of the world.

Mr. Allen found the mission in a more encouraging state, than he had expected. The field of labor seemed to him exceedingly ample and inviting. The English population appeared to take considerable interest in the operations of the American mission; and a public opinion was rising at Bombay, as well as in other parts of India, in favor of instructing and evangelizing the natives. Among the decided and influential friends of missionary labor are the three chaplains of the East India Company at Bombay.

The third annual meeting of the *Missionary Union* was held early in December last, at which, missions under the care of the London Society, the Church Society, and the Scottish Society, joined in fraternal conference with the American mission. At this meeting, a general tract society was formed to aid Christians of all denominations, in their efforts to benefit the people of the East. The measure was taken at the repeated suggestion of the Secretary of the London Tract Society, who pledged the patronage of that great institution;—a patronage, which the American mission had previously experienced, in grants of English tracts, and of paper for printing in Mahratta. From the reports made by the assembled missionaries, it appeared that there were favorable events in different places; and among them the hopeful conversion of five individuals at Belgaum, the station occupied by the Rev. Mr. Taylor, deserves to be noticed.

No remarkable change, in regard to the communication of Gospel truth, or its reception, had been witnessed at Bombay. The number of those, who attended at the mission chapel on the Sabbath, was rather on the increase, toward the close of last year; and it was gratifying to see, among the hearers, some of the young females of the mission schools with their teachers.

The Rev. Mr. Lillie, of the mission at Belgaum, visited Bombay for his health. On his return, he was accompanied as far as Goa by one of the American missionaries, who took particular pains to ascertain the condition of the people, in the towns through which he passed. The Mahratta language is spoken, with slight provincialisms, considerably beyond Goa. Above thirty towns and villages on the coast were visited, in some of which a Christian missionary had never before been seen. The offers of mercy were here made for the first time. The more populous of these towns

would be excellent missionary stations; and it may be hoped that, before many years revolve, they will be thus occupied. In the course of the tour here mentioned, above two thousand copies of tracts and portions of Scripture were distributed to persons, who received them with great eagerness. It has been the habit of the missionaries not to give tracts, except to those who would read a portion in their presence, and would promise to peruse the tracts thoroughly and preserve them carefully.

THE PRESS. The edition of the New Testament, which was published in the spring of 1826, having soon become exhausted, preparations were immediately made for a revised edition. Great pains were taken to learn how the first edition was received and understood, by natives in different parts of the country. The printing had advanced only to the middle of Luke in December last, the numerous avocations of Mr. Graves not allowing him so much time for revision, as could be desired. It may be presumed, as the mission has been strengthened, that the residue has been finished before the present day, and that the whole is in the hands of the multitudes who need it.

The operations of the press are directed to the furnishing of school-books, religious tracts, and portions of Scripture, as the exigencies of the mission require. A considerable number of small books have been printed, at the American press, for the District Committee of the Society for promoting Christian Knowledge, for other religious societies, and for individuals.

The distribution of books has been continued with care and regularity, though on a less extensive scale than would be desirable and practicable, if larger funds were at the disposal of the Committee for this purpose.

EDUCATION. In December 1826, there were twenty four free schools, under the care of this mission, containing 1499 boys and 86 girls. Of these pupils, one hundred and fourteen were the children of Jewish parents. Entered, during the year preceding, 934; left the schools, within the same time, 840.

There were, also, ten schools for girls exclusively, containing 380 pupils. This class of schools was attracting much attention throughout India, both with Englishmen and the more intelligent of the natives. Gentlemen in Bombay subscribed more than \$900

for the encouragement of the American missionaries, in this department of their work; of which sum about one quarter was the subscription of Mr. Elphinstone, the late governor. This patronage was the more honorable to the mission, as it proceeded from a man of distinguished abilities, who had witnessed the progress of the mission from its origin.

A few children were in the families of the missionaries, for the purpose of being educated as beneficiaries; but, in the present circumstances of the mission, their number cannot be augmented.

A teacher of one of the female schools died of a pulmonary consumption, in the month of December last. This woman had for some time declared her full belief in Christianity; and there are pleasing indications, that she did not receive the grace of God in vain. Though surrounded in her last moments by her heathen relations only, they declared that she commended her departing spirit to the Lord Jesus.

II. CEYLON.

The period, embraced in the present Report, extends from Nov. 15, 1826, to March 5, 1828.

TILLIPALLY.

Rev. Henry Woodward, *Missionary*; Mrs. Woodward.

Charles Hodge, *Native Catechist and Preacher*; Timothy Dwight, *Native Teacher in the Boarding School and Preacher among the People*; Asa McFarland, *Assistant Teacher and Interpreter*; Moottoo, *Teacher of the Higher Tamul Classes*; Paramantee, *Teacher of the Lower Tamul Classes*; Cyrus Kingsbury and Cyrus Mann, *Catechists and Examiners of the Free Schools*; Valupodean, *Tamul Writer*; Davasagayam, *Assistant Superintendent of Free Schools*.

This last named assistant had recently been engaged as the agent of the Tillipally Christian School Society—an institution formed by pious native youths, for the purpose of supporting one of their number to labor among the natives, at the village of Erlaly.

Among the encouraging things at this station, are an increasing disposition to attend public worship, greater earnestness among the native converts, and an addition of ten or twelve to their number. Some particulars will be stated, under different heads, in a summary view of the mission.

In returning from Bombay with his wife, Mr. Woodward came near experiencing shipwreck. In this peril, he lost some articles of property, and especially his journals of the preceding year. Though his health was precarious and feeble, he was greatly strengthened in his work by the faithful and efficient services of the native assistants under his direction.

BATTICOTTA.

Rev. Benjamin C. Meigs, *Missionary*; Mrs. Meigs.

Rev. Daniel Poor, *Missionary and Principal of the Mission Seminary*; Mrs. Poor.

Gabriel Tissera, *Native Preacher*; S. Worcester, *Teacher of English Grammar*; J. Edwards, *Teacher of Geography*; M. Whelpley and J. Codman, *Teachers of Arithmetic*; R. S. Storrs, S. Church, P. W. Christian, J. Matthew, M. John, and G. Dashiell, *Teachers of other Studies*.

The Mission Seminary continues to give large promise of usefulness. The fifth report, which brings down the history of the institution to the close of last year, contains much evidence that the instruction of youth in the great principles of Christianity, is the wisest course that can be taken, with a view to diffuse a knowledge of the Gospel among the people generally. The last examination was attended, as several previous ones had been, by Sir Richard Ottley, now Chief Justice in Ceylon. Several other gentlemen connected with the supreme court were also present, besides the collector, the district judge, all the missionaries in the district, and several ladies and gentlemen from Jaffnapatam.

At the close of the examination, the chief-justice made an address to the students, in which he expressed the gratification he had experienced; bore his testimony to their diligence, and their ability to learn; and assured them, that, so long as they pursued this course, the seminary would receive his best wishes and his support. On this occasion, he made an additional donation of fifty pounds sterling. William Gisborne, Esq. collector of the district, sent a note to Mr. Poor, accompanied by a donation of five guineas, expressing his gratification with what he had witnessed, and saying that 'the zeal and attentive care of the missionaries had already effected more than the most sanguine hopes could have anticipated?'

The number of students had risen to sixty seven, who were distributed into four classes, and pursuing a regular and liberal course of study. It was expected that the highest class, containing 15 scholars, would leave the seminary in the course of the present year. Those who were qualified for catechists, superintendents of schools, and ultimately to become preachers of the Gospel, were urgently needed for various services in the mission. Indeed, it must be manifest that, so far as these youths give evidence of piety, they may become most important agents in the great and diversified work of communicating divine truth to their countrymen.

Some progress had been made in the buildings; but they could not be completed without larger expenditures than the missionaries felt authorized to make. It is very desirable, that the principal building, called Ottley Hall, should be finished soon.

Those young men, who are employed as catechists, monitors, and assistant teachers, spend but a part of the time in these employments, while they devote the other part, with great diligence, to qualifying themselves for higher services.

OODOOVILLE.

Rev. Miron Winslow, *Missionary*; Mrs. Winslow.

Nicholas Permander and Azel Backus, *Native Catechists, Teachers and Exhorters*.

The missionary labors at this station, and some of the others, greatly resemble those of a parish minister in Christian countries. They are so numerous, and so constantly necessary, however, as to demand unremitting attention. Distinct and important services must be performed every week, in regular succession; and the care, which devolves upon Mr. Winslow, as treasurer and accountant of the mission, is not small. He also directs the studies of fourteen pious native youths, who are pursuing a regular theological course. His two assistants spend a part of every day except the Sabbath in study or writing, and the other part in visiting the free schools, or the people from house to house.

PANDITERIPO.

Rev. John Scudder, M. D. *Missionary*; Mrs. Scudder.

Martin Tullar, *Native Medical Assistant*.

Samuel Willis, T. W. Coe, and Sinnatampe, *Native Assistants*.

Four natives residing here have been admitted to the church, and one has been excommunicated. The free schools of this station were never more flourishing. Five of the teachers are professors of religion, and others are deeply serious. There are many proofs that the preaching of the Gospel is producing silent effects upon many, who are not brought under its direct and powerful influence. Tracts are distributed with great industry and faithfulness by the native assistants. Dr. Scudder has prepared some with particular reference to Roman Catholics in his neighborhood.

MANEPY.

Rev. Levi Spaulding, *Missionary*; Mrs. Spaulding.

The names of the native assistants, at this station, are not given in the latest communications. The boarding school for girls, which, it will be recollected, was established here some years ago, is under the special superintendence of Mrs. Spaulding.

GENERAL STATE OF THE MISSION.

It seems necessary, with a view to brevity and clearness, and in order to avoid repetition, that a summary view should be given of the progress of correct knowledge and evangelical truth, in this district.

THE CHURCH. In the course of the year previous to the last intelligence, about 20 native converts were admitted to a public profession of religion. A considerable number of other individuals were serious and inquiring, and a favorable opinion respecting them was entertained by the missionaries. The whole number of church members, who had been gathered from among the heathen, was 120; of whom several had died witnessing a good confession, and a few had been excluded for improper conduct. Just one hundred were alive, and in good standing, on the 24th of January last; including 14, who had been that day admitted. Of these newly admitted members, five were schoolmasters, five were lads in the preparatory school, and two were elderly persons. The accession was considered a very valuable one. Others professed a desire to join the church; but the missionaries were not hasty in forming a judgment as to the piety of individuals, concerning whom they entertained good

hopes. Indeed, the proportion of those, who had so far lapsed as to incur church censure, from the first admission of native members till the present time, is much smaller than would have been anticipated by any one, who was well acquainted with the character and condition of the people generally. It would seem from various incidental notices, that the young persons, who have been admitted to the church within the five years past, have preserved as fair a religious character, and exhibited as many proofs of lively piety, as would have been expected from the same number of youthful converts in the United States. They have certainly done much more for the direct promotion of religion among their own countrymen, than is ever expected from individuals of the same age, in a Christian country. These things speak strongly for the fidelity and paternal care of the missionaries; and they should operate as an encouragement to similar care and fidelity in future years, and in other places.

CONGREGATIONS. The regular attendants on public worship, at the different stations, are rather increasing. Knowledge of the Gospel is gradually extending. Here and there an individual advanced in life is becoming thoughtful on religious subjects; and although the mass of the people are still devoted to idolatry, it is evident that many have less confidence in their system than formerly.

At Tillipally, an important step was taken, in September of last year, by the formation of a Christian society, or congregation, composed of natives who are not church members, but who believe in the truth of Christianity and wish to hear the regular preaching of the Gospel. At a meeting held for this purpose, and after a sermon appropriate to the occasion, thirty three adults, (22 males and 11 females,) arose before the audience, and made, in substance, the following declaration, which they afterwards subscribed: viz,

That they would do nothing directly, nor indirectly, for the support of idolatry:

That they would regard the ministers of Christ, and them only, as spiritual guides:

That they would attend the stated and occasional worship of God.

That they would revere all Christian ordinances, and endeavor to bring others within the influence of Christianity: and

That they would contribute, as the Lord should prosper them, to aid in giving others that Gospel, the knowledge of which they had themselves fully received.

The number of worshippers on the Sabbath, at this place is from 600 to 700; and in the village of Vasavalan, where Charles Hodge conducts the services, the congregation varies from 250 to 350. In all the places of regular worship, children of the mission schools form a large part of the audience.

EDUCATION. The Missionary Seminary at Batticotta has already been mentioned. This must stand at the head of systematic efforts, made by the American missionaries, for the gradual and permanent illumination of the heathen around them. If it should please our Heavenly Father to smile upon the mission as hitherto, and if the liberality of the Christian public should furnish the means of giving a thorough education to an increasing number of young men, it is impossible to calculate the amount of benefits, which this institution may confer on Ceylon and southern India. The proof here given of the capacity of the natives is of great value, both in overcoming the prejudices of Europeans, and in imparting confidence to the natives themselves. A gentleman in the British civil service, after visiting the seminary, made a handsome donation, and declared himself much in favor of the institution. "I cannot," said he, "express the pleasure I have derived from my visit to your mission; and I cannot but confess that it has been a means of eradicating an opinion I had formed, that the native youths of Ceylon, and India in general, were not capable of receiving knowledge, in its more scientific branches. Indeed, I was astonished to hear your three classes of scholars go through their examination, in the elements of grammar, arithmetic and astronomy, with such clearness and precision." One of the missionaries, speaking of the last examination, says, that the class in quadratic equations and the two first books of Euclid did itself great credit.

But the peculiar importance of such an institution, as part of a system of evangelical operations, consists in the preparation of young men for direct and efficient service as preachers of the Gospel, instructors in schools of different grades, and general agents for distributing books, and diffusing knowledge. When we consider how

much aid is already derived from native assistants, who have been taught by the missionaries, and how much may reasonably be expected from the twenty four professors of religion now in the seminary, and from the other students, all of whom admit the truth of the Bible and see something of its excellence, we cannot be sufficiently thankful, that so much progress has been made in the attempt to give the most promising of the young men a thorough education.

The preparatory school at Tillipally, from which a class is annually selected for the Mission Seminary, continues to answer the original design of the boarding schools. The class, which was thus selected and transferred in September 1827, consisted of twenty four of the boys, whose character and standing seemed most likely to secure a faithful use of the higher advantages to be placed within their reach. The preparatory school, as well as the Mission Seminary, is almost entirely composed of beneficiaries, for whose support provision has been made by benefactors in the United States. At one time, during the last year, it contained 130 pupils; but, after the class had been transferred to Batticotta, and a few others had left for various reasons, the number remaining in the preparatory school was 102.

When the pious natives residing at this station were assembled, Mr. Woodward could look around upon 25 or 30 individuals, from the greater part of whom he was in the habit of receiving aid in the missionary work. They were competent to attend religious meetings, and conduct them in a profitable manner. They visited the people, distributed tracts, and discharged the duties of monitors and assistant teachers.

The Boarding School for girls at Manepy has usually contained about thirty female beneficiaries, supported by friends of missions in this country. At the close of the last year, there were but 27. The professors of religion, in this little youthful band, maintain a character of consistent seriousness and apparent piety; and hopes are cherished for two or three others; that they have made an early choice of their Saviour as the enduring portion of their souls.

The free schools have been greatly increased, during the period now brought under review. A summary account of them appears in the following table.

Names of the five missionary stations.	Number of free schools under the care of each station.	Number of boys in the schools.	Number of girls.	Total number of children in the free schools, Dec. 31st, 1827.
Tillipally,	27	1,121	287	1,408
Batticotta,	15	571	133	704
Oodooville,	18	784	123	907
Panditeripo,	17	458	151	609
Manepy,	16	446	248	694
	93	3,380	942	4,322

The actual expense of these free schools, as estimated by the missionaries, without allowing any thing for their own time and attention, but taking into the account the rate of exchange, &c. was, for the year 1827, \$2,620 40. The whole number of pupils having been much greater at the close of the year than at the beginning, the average number on the lists, in the different months, was probably about 3,800. The expense is rather in proportion to the number of children, than to the number of schools. Of the 93 schools, thirteen are composed of girls only; thirty four of boys only; and the remaining forty six have children of both sexes. The rapid progress made in obtaining female pupils, notwithstanding the inveterate prejudices of the people on that point, is quite unexpected. It would seem that this prejudice must speedily give way to Christian effort, in every part of India.

The expense of supporting and teaching the beneficiaries in the boarding establishments, viz. in the Mission Seminary, 67; in the preparatory school, 102; and in the boarding school for girls, 27;—making 196 in the whole, was \$3,177, during the last year. This sum gives the expense of each beneficiary for food, clothing, stationary, &c. to have been \$16 21, not allowing any thing for the buildings, at the several stations, nor for the time and attention of the missionaries, nor for the necessary library and apparatus.

A few beneficiaries have left these schools, and a few others have been taken into them; and it is the intention of the Committee, and of the missionaries, that others shall be taken, till the whole number, now provided for, shall have received an education. This cannot be done for several years to come. The Committee would not recommend, therefore, that any new provision should be

made for the support of individuals of either sex, till those, for whom payments have already been received, shall have been all selected, and shall have made some advances in the progress of their education.

MISCELLANEOUS NOTICES. The first missionaries in this field have now been engaged in their labors with the heathen more than ten years; and their brethren, who came subsequently to their aid, about eight years. All are more and more attached to their work. While they have seen great changes wrought, favorable to the missionary cause; and while they have witnessed the effects of divine truth brought to bear upon the consciences, hearts, and lives of natives, in such a manner as to give a lively representation of what will hereafter be generally witnessed; they wish the community, in their native land, to be cautioned against supposing the great work to be already accomplished. The mass of the people, even in the district of Jaffna, are but little affected with what they have heard of Christianity. An extensive and powerful influence of the Holy Spirit must be experienced, before nations, or even villages, shall be born in a day.

The rice harvest of last year was abundant to a degree almost unparalleled; and the people seemed to take courage in the practice of idolatry, and to plunge into dissipation and vice. Their attention was arrested, however, by an unseasonable and most violent rain, of four days continuance, by which the whole country was covered with water, and much injury done to property and life. They appeared to feel for the time, that there is a universal providence, and that they were in the hands of God. Four youths in the preparatory school were drowned, at this time, in attempting to wade from one village to another.

The new press, which had been presented to the mission by a gentleman in Connecticut, is in operation at Nellore; and the handsome donation of paper, which had been received from Henry Hudson, Esq. of Hartford, was first subjected to its power, and applied to the furnishing of tracts, school-books, &c. which were greatly needed.

III. WESTERN ASIA.

The countries around the Mediterranean are, from year to year, regarded with deeper interest, by all who are looking for the prosperity of Zion. Soon after the last annual meeting of this Board, when our minds had been particularly directed to Greece as a most interesting field, and when the prayers of many were ascending for the deliverance of its oppressed and suffering inhabitants, the battle of Navarino, in an unexpected moment, changed the gloomy aspect of political affairs, and gave reason to hope for a speedy termination of the war. Partial relief has indeed been gained; and the present critical state of the Ottoman empire induces the Christian to look for events highly favorable to the progress of truth. It especially becomes missionary societies to regard all the changes, which are taking place, as designed in the overruling providence of God, to prepare the way for the establishment of the Redeemer's kingdom. With this view of things, the enlightened friends of their species should stand ready to seize the earliest opportunities of conveying spiritual blessings to those countries, whence the light of true religion originally shone upon the other nations of the earth.

MALTA.

Rev. Daniel Temple, *Missionary*.

Mr. Homan Hallock, *Printer*; Mrs. Hallock.

This island is obviously the best place for the operation of mission presses, which are designed to exert an influence in countries around the Mediterranean. The time may not be distant, however, when Greece will afford an excellent location for one printing establishment, and some city in Asia Minor for another.

From a full statement of the operations of the American mission press here, brought down to the month of November last, it appears, that the number of books and tracts printed before that time was 106; viz. 62 in Modern Greek, 43 in Italian, and one in Greco-Turkish. The average number of pages of the Greek publications was 56, and of the Italian 33. A portion of the tracts had been printed in second and third editions; the whole number of the editions being 130. Not quite two thirds of the tracts printed had then been issued from the depository; but, in the subsequent months,

large quantities had been sent to Greece and the Levant. During the last winter and spring, the press was kept constantly at work; but the particulars have not been communicated.

The Pope exercises a most active vigilance to prevent the circulation of tracts in Italian; and it is no easy matter to persuade the members of the Romish church, in any part of the world, to read and think for themselves.

The Church Missionary Society, and the London Missionary Society, have, each of them, a press at Malta, employed in sending abroad useful works; not merely those of a strictly religious character, but some of the best modern specimens of school-books.

In the course of last winter, the Committee authorized and requested Mr. Temple to visit the United States. They wished that he might have an opportunity of bringing his two surviving children, and placing them in some proper situation; and that he might spend some time, in visiting different parts of our country, to present the cause of missions before churches and congregations. Though this proposal met the approbation of Mr. Temple, yet he thought it not best to leave Malta, till Mr. Smith should have returned thither. On the arrival of Mr. Smith and the other missionaries at Beyroot, about the middle of June, Mr. Temple made preparations to leave, and arrived in Boston, with his children, on the 19th of last month.

Mr. Hallock has been married to Mrs. Andrews, the widow of the printer, who was in the employment of the Church Missionary Society; and is now, at his own request, engaged permanently in the service of the mission.

There has been so little change, in the ordinary labors of this station, that no description of these labors, in addition to what has appeared in former reports, need be given.

BEYROOT.

Rev. William Goodell, *Missionary*; Mrs. Goodell.

Rev. Isaac Bird, *Missionary*; Mrs. Bird.

Rev. Eli Smith, *Missionary*.

The period embraced in the present Report extends from March 13, 1827 to May 2, 1828. Though the events connected with this station may have less the aspect of novelty, than they had in former years, it is doubtful whether they are in themselves less interesting. The truth seems to take hold of the consciences of men,

in this region, with extraordinary efficacy. Those who receive it in love are willing to make great sacrifices for it; and those, who set themselves in determined opposition to its progress, do not cease to exhibit the most bitter hostility. There is a third class composed of those, whose interests or passions are less directly attacked, and who look upon the missionaries and their labors with greater or less disapprobation, as circumstances alter.

In the early part of last year, the bishop of Tyre and Sidon, whose name is Gerasimus, had broken up several schools, which had been established and were supported by the missionaries. His letter to the people of the villages, in which the schools had been formed, abounds in violent invectives against the protestants and all their operations. In his order to the agent for the schools, he professes to act under the direction of the patriarch of Antioch. These ecclesiastics, it is to be remembered, belong to the Greek church, and are strongly opposed to many of the errors of the Papacy.

As Mr. Nicolayson, a missionary to the Jews, was about going to the place where the patriarch resides, Mr. Bird wrote a statement concerning the schools to be laid before him; and subsequently, on the 23d of March, Mr. Bird despatched a formal letter to the patriarch, on the same subject, accompanied by an introductory letter from Zachariah, bishop of Akkar, who had always acted a friendly part to the missionaries. In this introductory letter, bishop Zachariah specifies six important articles, in which the Protestants are in agreement with the Greek church, and in opposition to the Romish.

The patriarch addressed an immediate and respectful answer to Mr. Bird, denying that he had ever *prohibited* the schools, and intimating that he had only yielded to the objections of the people, in suggesting that, for the sake of peace, the schools should be given up. He also spoke highly of the books distributed by the missionaries, and pronounced them such as are universally received in that country. These dignitaries of the church did not agree at all in their account of the matter; and it is quite apparent, that the higher and the lower classes of Western Asia generally give very different representations of the same things, as they are addressing different individuals or communities.

About the middle of April an alarm was spread, that the plague was at Damascus, and would soon be at Beyroot. The missionaries thought it prudent to establish a rigid quarantine for their families,

which they observed for several months. The plague did arrive, as had been anticipated, and proved very destructive. At one time, it appeared in the family of Mr. Bird, a child being seized with it, whose mother had been employed as a nurse. It was three days before provision could be made to have the child removed; and then it was ascertained, that the woman had the disease also. Both recovered, however, and the families of Messrs. Bird and Goodell experienced an entire preservation from this calamity, except that they must have suffered from alarm, apprehension, and confinement.

Among the persons, who had for some time been interested in the teaching of the missionaries, was a young shekh, Naami Latoof by name, whose father resided at Ehden, a village within a few miles of Cannobeen, the seat of the Maronite patriarch. As Mr. Bird wished to reside for a time in the hill-country, for the sake of a cooler atmosphere, he selected Ehden as the place of retirement, and carried a letter to the Emeer Ameen, a chief of authority in that region, from his father the Emeer Besheer. Shekh Naami accompanied Mr. Bird and family, introducing them to his father's house, where they were hospitably received. This was on Friday, the 3d of August.

The next day toward evening, as Mr. Bird returned from a walk, he found the village in motion, as though something important was about to take place. Soon after he had entered the dwelling of his kind entertainer, a priest approached, and read in the hearing of the people a letter of excommunication, directed by the Maronite patriarch against shekh Latoof, on account of his having received Mr. Bird into his house, who was alleged to have been brought thither to work mischief. It appeared probable that shekh Peter, the principal man of the village, and, though brother-in-law of shekh Latoof, his bitter enemy and successful rival, had sent a message to the patriarch to give him notice of the fact, that a Bible-man, under English protection, was about to spend some weeks in this Maronite village. Soon after the letter of excommunication had been read, an attack was made by shekh Peter's followers, upon several members of shekh Latoof's family, in the course of which Latoof himself received a severe contusion on his head, and his wife's mother had her wrist broken.

A proclamation was issued the same day by the patriarch, addressed to the Maronites of that district, and to several villages by name, in which the excommunication of Latoof and his family is

mentioned, and the people are all forbidden to receive Mr. Bird and his family into any house or place whatever, or to do them any sort of service, or afford them any sort of assistance. To the credit of the kind and tender feelings of the bishop of Ehden it should be recorded, that when this proclamation was read in his church, his sensibility received such a shock that he fainted, and did not recover his health for weeks afterwards.

The Sabbath was spent in quiet; but in the evening Mr. Bird learned, apparently from an authentic source, that the patriarch had written to the village a most vehement letter, informing the people that they must persecute the Bible-man from the place, even though it should be necessary to kill him, and imprecating upon any one, who should not aid in this work, that the heavens over his head might be as brass, and the earth iron under his feet. There were several indications, moreover, that shekh Peter was willing to proceed again to acts of violence.

Early on Monday morning, Mr. Bird thought prudence required that he should leave the house of Latoof, upon whom so much reproach, and suffering, had already been brought by what was intended to have been at least a harmless visit. With one attendant, having commended Mrs. Bird and the children to God, he went to a neighboring village, hoping to experience hospitality from a relative of the Latoof family. This relative, however, was so alarmed at the aspect of affairs, that he was not willing to see the two fugitives; but he kindly sent them some refreshments into the field, where they spent the day under the shade of a pear tree. Toward night an intimation was sent to them, that it might not be safe to spend the night where they were, as several men from Cannobeen and Ehden were in the house of the only man, to whom they were looking for protection; and he might not be able to restrain those, who were stimulated by their ecclesiastical rulers. Under the influence of this monition, Mr. Bird and his attendant sought shelter in a Greek convent, which they reached late in the evening, much exhausted with their walk. Not finding a convenient resting place in this convent or its neighborhood, they returned to Tripoli, (about fifteen miles from Ehden,) where they arrived on Wednesday evening, and were kindly received by the English vice-consul.

By the kindness of shekh Mahommed, a chief of mild and amiable manners, Mr. Bird obtained leave to reside in the village of Bawhyta, where Mrs. Bird and the children joined him, after an

anxious separation of ten days. In the mean time, the English consul at Beyroot, in accordance with his long tried friendship, took all the measures in his power to prevent ill consequences from the disturbance at Ehden.

It was the practice of Mr. Bird, while at Bawhyta, to converse with the villagers on the subject of the Scriptures and of religion. They some times heard him read in the Gospels, and seemed not at all inclined to manifest any hostile feelings towards him. Within a few days, excommunications fresh from Cannobeen were read in the neighboring villages, and soon after in Bawhyta, with a view to deter the people from holding any intercourse with Mr. Bird, and from giving any protection or comfort to his family. But these measures appear to have had little effect, unless it were to make the patriarch unpopular by exciting inquiry into his conduct and motives. It was not uncommon for one and another of the people to admit, that the patriarch was in the wrong, and that there was no occasion for persecuting the mission family. It was objected to Joseph Latoof, a brother of Naami, that he had been the cause of much infidelity; in other words, that the discussions, which had recently been going on, had weakened the confidence of the people in the ecclesiastical system of the country.

During the residence at Bawhyta, Naami and his father had several interviews with the patriarch, the particulars of which are detailed with much spirit. The pride, selfishness, and malice of ecclesiastics, in corrupt and superstitious churches, would be incredible, if the proof were not various and undoubted.

In October, Mr. Bird visited the cedars of Lebanon, and the celebrated ruins of Balbec; and, in the course of the autumn, returned with his family to Beyroot. From the account which he gives of the country back of Tripoli, between the sea and mount Lebanon, with its hills, vallies, plains, and lively streams, it is easy to see that, with a good government, and under the influence of true religion, these regions would be immensely populous, prosperous and happy.

Asaad Esh Shidiak remained in prison down to the latest dates. His sufferings were much mitigated, as he was allowed food of a good quality, a comfortable room, and to converse occasionally with some of his friends. He remained unshaken in his attachment to the word of God, and in his disregard of human inventions and traditions. He rejoiced greatly when informed of Mr. Bird's arrival

at Ehden, hoping and believing that Christian truth would spread there, and in the neighboring villages. It was acknowledged on all hands, that Asaad would not utter a falsehood. This trait in his character was a prodigy. According to all that had been known of human nature, in these parts of the world, a man in prison and in imminent danger of death, would assent to any thing and promise any thing, for the sake of escaping from his perilous situation; and afterwards, he would not feel himself bound at all, by promises and oaths, made in such circumstances. The perseverance and fidelity of this sufferer, though considered insane obstinacy by many, would be likely to produce a happy effect on the minds of others. Should he ever be liberated from the grasp of the patriarch, he will be able to compose a narrative of no ordinary interest, and one which will have an important influence upon the minds of men.

At the time when the affair at Ehden became known at Beyroot, Mr. Goodell was about removing with his family to Der Kalaat, nine miles in the country, with the design of residing there a few weeks, in the same house with the English Consul. The Emeer Besheer sent a particular request that Mr. Goodell might not go thither, expressing a fear that some commotion would be the consequence. In September, however, the family was sent, including the Armenians, who were in the service of the mission. Mr. Goodell occasionally visited the place, though rather privately. It would seem that the family returned to Beyroot in October.

On the 7th of November, the news of the battle of Navarino was brought to Beyroot by a French corvette. Sudden flight seemed necessary to avoid the apprehended fury of the inhabitants. Mr. Goodell sent to the English consul for advice, and made preparations, in the darkness of night, for an early departure the next morning to Mansoorea, a village of Greeks, six or seven miles distant. All arrived there in safety, and afterwards returned to Beyroot without apprehension. In July of last year, the principal foreign residents at Beyroot, after much deliberation, sent a special message to Constantinople, requesting the English Ambassador to afford them protection in any sudden emergency. An answer was returned, importing that war would probably be averted; but that, if this should not be the case, the petitioners should not be forgotten. The missionaries were included in this application. They also caused their exposed state to be communicated to the commander of the American squadron in the Mediterranean; and capt. Downes,

who commands the frigate Java in the Levant, expressed a readiness to do all in his power to give them an asylum, if one should be necessary.

The Armenian ecclesiastics, who were mentioned, in the last Report, as employed in preparing books and translations, continue to sustain a truly Christian character. Each of them has written an account of himself, including a description of his former faith and practice, and of the state of morals and religion among the clergy of the Armenian church. These documents bear intrinsic marks of authenticity, and give a most deplorable view of the depravity into which professed Christians may sink, while they wear a sanctimonious exterior, and are superstitiously devoted to rites and forms.

The following articles have for some time been ready for the press; and will be printed, as soon as the types for the Turkish Armenian shall be received: viz.

1. The Four Gospels, translated with great care by Mr. Goodell and Carabet, and revised the fifth time. Mr. Goodell thinks the Greek is more closely followed in this translation, than in any other within his knowledge, Carabet being very scrupulous on that point.

2. A sermon on a "New Heart the child's best Portion," by the Rev. George Burder, translated by Mr. Goodell and Wortabet.

3. A sermon on the Lord's Prayer, by Mr. Burder, translated by Mr. Goodell and Wortabet.

4. A sermon on *Thy kingdom come*, written by Wortabet, at Mr. Goodell's request.

5. A sermon on "Christ the way to God and Heaven," by Mr. Burder; translated by Mr. Goodell and Wortabet.

6. A sermon on "the Great Salvation," written by Mr. Goodell, and translated by himself and Wortabet.

7. Mr. King's Farewell Letter, with alterations and additions, so as to make it more suitable for the Armenians.

8. Little Henry and his Bearer.

Mr. King's Letter and some other tracts had been extensively circulated in manuscript, more than a year ago. An English and Turkish Armenian Grammar was nearly ready for the press: and considerable progress had been made in preparing an English Turkish Armenian Dictionary, which would be rendered more and more complete by the advancing labors of the missionaries.

Mr. Smith has spent the year past in the diligent study of Arabic, for which he has possessed great advantages. It is probable he may now be just entering upon the management of the Arabic press, at Malta, aided by Wortabet, of whose piety he has expressed a very favorable opinion.

Such has been the political agitation in this part of the world, and such the persecuting spirit of the various Christian sects, that the schools, which had been organized in so promising a manner, have all been discontinued. The last school mentioned by the missionaries was kept at Tripoli, during three months, in the summer of last year. It contained 30 boys and 51 girls. Tannoos, who had been employed as a schoolmaster at Beyroot, and had long stood on the list of inquirers, was thought to give satisfactory evidence of true religion. The hopes which had been entertained respecting Naami Latoof above mentioned and Joseph Lufloofy, two young men of good talents, were sadly weakened by a quarrel with each other, into which they had fallen. Another young man, in whose moral character Messrs. Bird and Goodell had confidence, and who had been recommended by them to the German missionaries for employment, was charged with misconduct at Aleppo; and the rumor soon reached Beyroot. Pains were taken to ascertain whether there was any ground for the imputation, and the young man was dismissed, though stoutly asserting his innocence. The standard of morality has, from time immemorial, been so low here, the practice of hypocrisy has been so common, and the inducements to it are often so strong, that a long trial seems requisite to give the desired assurance of a stable character.

Girgis, the Abyssinian, accompanied the German missionaries from Beyroot to Safed and thence to Jerusalem. He afterwards went with them to Cairo, and early in November last was about entering his native country, which was then involved in war. He appeared to be a truly devout man, and was greatly endeared to all the missionaries, who had associated with him.

Asaad Jacob, a youth of the Greek church, concerning whom good hopes were entertained some time since, has been prevailed upon by his countrymen to withdraw from the society of the missionaries; and, to silence his own conscience, has indulged in bitter speeches against them. Indeed, none can be expected to remain steadfast, but those, who have sufficient strength of principle to for-

sake their relatives, and suffer the loss of all things, for the sake of Christ.

On the 2d day of May last, the missionaries left Beyroot, and arrived at Malta with their families in June. This measure was adopted very reluctantly, after full deliberation, and as a matter of strict necessity. The British consul had embarked in great haste, supposing himself to be in imminent personal danger. The missionaries were left, therefore, without a shadow of protection from any human authority. Among the reasons for quitting Beyroot were the prospect of the war, which has since been commenced and which must be attended with great insecurity, the difficulty of holding any communication with other places, and the impracticability of obtaining the necessary funds for support. There was an advantage, also, in bringing to Malta the only members of the mission, who are capable of superintending the Turkish Armenian press, which was ready to go into operation there. The two Armenian ecclesiastics, who have been sometime in the family of the missionaries, came to Malta with them. Pharez esh Shidiak, who had been at Malta more than a year, was considered in imminent danger of falling into a pulmonary consumption.

It was intended that Mr. Bird, with some other missionary, should return to Beyroot, as soon as the political state of things would permit.

THE LEVANT.

Mr. Gridley, having spent the winter and spring of last year at Smyrna, and in visiting the populous places in its vicinity, set out early in June on a journey to Cappadocia, where he expected to spend the summer, and whence he designed to return in the fall. The objects, which he had in view, are thus described by himself. "My objects are to acquire the Turkish, the language spoken by perhaps half the Greeks in Turkey;—to ascertain, as far as I can, the state of education among the Greeks of the interior;—to examine their schools, and learn what school-books would be acceptable and useful;—and to find the best modes of introducing them, when we have them prepared."

Mr. Gridley was accompanied by his teacher, whose name is Abraham, and whose father lived in a village of Cappadocia, near Kaisarea the capital. This place is about 400 miles due east of

Smyrna, in latitude 38 degrees and a half north, at the foot of mount Argeus. The journey was performed on horseback, and occupied 21 days. Mr. Gridley's health was much improved by it. The temperature of June, while he was travelling through Anatolia, was found to be as cool as that of May in New England. He had the opportunity of learning that a medical man could easily relieve much human suffering, and often at a small expense of time and medicine. He acquired useful information, in his course, respecting the kind of school-books, which would be required. On his arrival at the place of his temporary residence, he was favorably situated for the acquisition of the Turkish language, to which he applied himself with great alacrity, and perhaps with too great sedulity. In the month of August, he was affected with a morning head ache of some continuance, which at length yielded to abstinence and exercise.

On the 13th of September, he executed a purpose, which he had long cherished,—that of ascending mount Argeus, from the top of which, as Strabo asserts, the Black Sea and the Mediterranean may be discerned in a clear day. Mr. Gridley had six attendants; but when the ascent became steep, he quickly left them far behind. Being a man of uncommon agility, he continued to mount with great speed till he reached nearly the highest peak, in the region of perpetual snow, where he stood some time and viewed the scene. He then descended, with all possible rapidity; and joined his companions, in a state of great exhaustion. The exertions of the day must have occupied twelve or fourteen hours, and were too great for any constitution. The highest peak is estimated to be 13,000 feet above the sea; and the region of everlasting snow must probably be at least 10,000 feet above the plain of Kaisarea.

The next day Mr. Gridley was seized with a head-ache, which returned regularly till it was attended with a settled fever. This increased in violence till, on the 15th day from the ascent of the mountain, it terminated in death. The progress of the disorder was so insidious, that the patient does not appear to have been aware of his true situation. He gave no intimation, that he thought himself in imminent danger.

Abraham rendered all the assistance in his power, and felt deeply afflicted at the decease of his friend. The funeral was attended by many Greeks, who had learned to respect the character and the virtues of the stranger. A monument was erected over the grave, with

an inscription, composed by Abraham, in English, Greek, and Turkish.

Thus, at the age of thirty one, fell this soldier of the cross, in the very commencement of that warfare, for which he had been so long preparing. The native characteristics of his mind were resolution, promptness, and generosity; and it is believed that these qualities were sanctified by grace, and consecrated to the service of Christ. Being of a temper somewhat impetuous, he did not always stop to weigh consequences, and it is evident that there was a degree of imprudence in the extreme effort, which brought on his last sickness. The removal of a well qualified missionary, who had for years been acquiring a thorough education for that high service, is a great loss and a severe disappointment; and every such case should lead the directors and friends of missions to consider well what it is, in the administration of these affairs, or rather in the conduct of all human affairs, that renders such discipline necessary.

The latest intelligence from Mr. Brewer, which had been received previously to the last Report, left him at Constantinople, Feb. 28, 1827. On the 15th of March, he took up a residence for several months at Prinkipo, (or Prince's islands,) with a view of studying the Jewish Spanish. In this pursuit, however, he never became fairly engaged, as the teacher, whose services he had expected, was still confined at Constantinople. The prospect of gaining access to the Jews became daily more unfavorable; and Mr. Brewer thought it his duty to turn his attention to some more general field of missionary labor. The Turkish, being spoken extensively by all classes of people, through a large and populous region, seemed to be a language of special importance to an evangelical laborer, in these parts. The Rev. Mr. Hartley, from the Church Missionary Society, joined Mr. Brewer in this pursuit; but, being soon after called away to Smyrna, and Mr. Brewer being interrupted by applications for medical aid, and afterwards by his own ill health, but little progress was made in the study of the language. His teacher was employed, under his direction, in translating tracts into Græco-Turkish; and, toward the close of his stay, some attention was given to modern Greek.

The political state of affairs appearing likely to be more and more disturbed, on the 14th of September Mr. Brewer left Constantinople for Greece. He had distinctly in view the establishment of

deposits for the Bible and Tracts, and the distribution of the Scriptures personally, with the acquisition of such a knowledge of the actual state of Greece, as should facilitate the labors of missionaries in that field; or at least such a knowledge, as might aid American Christians, in deciding what it becomes them to do for a people, who have survived unparalleled sufferings, and who seem to be specially deserving of moral cultivation.

Arriving at Syra, toward the close of September, and visiting, (with Mr. Hartley,) Mycone, Delos, Tinos, and other places, he went to Smyrna the last of November. In the mean time, the great battle had taken place, which has been already alluded to, and hope once more dawned upon the land, which seemed on the verge of utter desolation.

From Smyrna, Mr. Brewer went to Malta in December, and returned to the Archipelago about the close of January, taking with him 30,000 tracts, the greater part of which were put into circulation under his auspices, in Milo, Samos, Candia, and other islands, and in the Morea. Sixteen hundred copies of the Modern Greek Testament, which had been committed to Mr. Brewer by Mr. Leeves, were distributed in the places above-mentioned, and in Hydra, and Napoli. At Mycone, thirty copies were purchased almost immediately. Tracts had been distributed by Mr. Brewer, at various places, in the vicinity of Constantinople, among the Greek population; and in sufficient quantities to show, that they are uniformly received with greediness, even in circumstances of entire publicity. It was ascertained by subsequent inquiry, that while, in some instances, the books thus distributed were read with great interest, till the contents were almost committed to memory, in other instances, they were read but little. In all cases, however, they appear to be carefully preserved.

While residing at Prinkipo, Mr. Brewer endeavored to improve the condition of the schools among the Greeks. By his exertions, about 50 pupils, mostly girls, were taken into these schools, notwithstanding the existing prejudice there against the education of females. In the Greek islands, it was very satisfactorily ascertained, that schools for mutual instruction may be instituted with the best hopes of success. At Syra, particularly, an experiment, on a small scale, had been made; and a wealthy merchant was preparing a room for the accommodation of a large number of pupils. Mr. Brewer had engaged a teacher, and left funds to bear the ex-

penses of the school till the present time. He defrayed various charges on account of schools in other islands also; and was of opinion, that the first efforts should be directed to training teachers, and that Greece opened a most promising field for the various labors, which are necessary to introduce knowledge in connexion with true religion.

Mr. Brewer left the Greek islands the latter part of March, remained at Smyrna till the 2nd of May, and then embarked for the United States. Touching at Malta, on his way, he arrived in Boston July 17th. When Mr. Brewer went abroad, it was with the understanding that he should return, after an absence of two or three years. As the disturbances in the Turkish empire rendered it peculiarly difficult to gain access to Jews, and as he thought the present a more favorable time, than any future period would probably be, to fix upon a plan of permanent labor, he deemed it advisable not to delay his voyage across the Atlantic longer.

GREEK YOUTHS.

The four Greek young men, who were mentioned in the last Report as being members of Yale College, continue to retain a good standing in that institution.

One who was a member of the junior class in Amherst College, returned to Malta last winter, in consequence of urgent applications from his parents and friends. His father was supposed to be in a consumption, which, however, proved not to be the case. The name of this youth is Nicholas Petrokokino. He possesses fine talents, and is thought to give evidence of piety. It is much to be regretted, that his education should have been interrupted, though there is reason to hope that, by a residence of nearly four years in this country, he acquired principles and habits, which will render him eminently useful to his own people.

Prassus and Anastasius have recently entered Amherst College. Perdicari, having received an offer to become an assistant teacher in Mount Pleasant school at Amherst, was advised by the Committee to engage in that employment, and thus provide for himself, while he is acquiring an education. Paspatis is a member of the same school; and his teachers and friends cannot but hope, that he has become truly pious within a few months past.

Mr. Brewer brought with him a young man, who had possessed uncommon advantages for getting a knowledge of the Greek classics, and who had shown himself capable of rapid intellectual improvement. It seemed desirable, that he should have the opportunity of becoming acquainted with our institutions, and should receive an education at one of our colleges. For the purpose of going through the preparatory course of study, he has been placed in Monson academy. The name of this young man is Evangelinos Sophocles; his age about twenty one.

AGENCY OF MR. KING.

The Board will not need to be reminded, that the Rev. Jonas King imparted a lively interest to the last annual meeting, he having recently returned to this country from his missionary labors in the Mediterranean. Soon after the meeting, he engaged as an agent of the Committee, appointed by friends of missions in the city of New York, to solicit an extraordinary subscription in aid of the Board. In the execution of this agency, he visited a few of the principal places in the state of New York, and then made a tour of the southern and middle states, which occupied the time till the last of April. Mr. Edward N. Kirk, who had previously been a laborious and successful agent of the Board, was associated with Mr. King in these services.

A vessel being about to sail for Greece with contributions from the benevolent in this country, ladies in the city of New York applied to Mr. King, requesting that he would aid in the distribution of American bounty; and then engage in evangelical labors. To afford regular patronage a society of ladies was formed; and Mr. King went abroad as their agent and missionary, it being supposed, that some peculiar advantages would be derived from such an arrangement.

Mr. King touched at Malta in July, and proceeded in the vessel to his ulterior destination.

IV. THE SANDWICH ISLANDS.

The period embraced in this Report is a little more than nine months; namely, from the 17th of March, to the 19th of December, 1827. The progress of the mission has been steady and encouraging.

The opposition of visiters and foreigners resident at the islands, was rather exasperated than diminished. All this, however, was a proof that the truth was gaining strength.

HONORURU.

Rev. Hiram Bingham, *Missionary*; Mrs. Bingham.

Rev. Joseph Goodrich, *Missionary*; Mrs. Goodrich.

Mr. Levi Chamberlain, *Superintendent of Secular Concerns*.

It is a most interesting fact, that nearly all the highest chiefs are friendly to the missionaries; and those, who have the principal influence, are consistent and steadfast in their profession of the Christian faith, and exemplary in their lives. Several of these chiefs have become more decided in their character within the year past. This is the more thankfully to be acknowledged, as uncommon pains have been taken to mislead them and pervert their minds.

During last autumn, the high chiefs of all the islands were convened at Honoruru to consult respecting certain complaints of foreigners. While thus together, they seized the opportunity of enacting laws against murder, theft, and adultery, which were adopted unanimously, and ordered to be printed immediately. Three other laws against flagrant immoralities and injurious practices were proposed, and ordered to be published for further consideration and the information of the people. These measures were taken, in the face of the most violent opposition on the part of foreigners, and in spite of the grossest falsehoods and misrepresentations, with respect to the character and motives of the missionaries and the laws and usages of Christian countries.

The port of Honoruru is visited by more than a hundred vessels annually, most of them whale-ships. In the spring and fall, there are sometimes more than twenty of these ships in port at once, containing 400 or 500 seamen. Some ships remain in port three or four months at a time. A few captains and others have shown themselves friendly to the missionaries and to the cause of morality; and instances of this kind have always been acknowledged with gratitude. But the mass of the sea-faring men, who touch here, including the masters with their crews, exert a most deadly influence against every thing, which tends to the true honor and happiness of the people. It may be questioned, whether there is a place in the world, where so much flagitious wickedness is concentrated, and

where, with so little restraint of conscience and principle, it is directed so plainly and openly against the cause of God and his church, as is unhappily the case at this station. When it is considered, that these numerous visitors have, necessarily, constant intercourse with some of the chiefs and many of the people; that their views are seconded by the depraved inclinations of the human heart; that uncivilized men always feel their inferiority, when brought into contact with men from civilized countries; that efforts to deceive, to allure, to debauch, to degrade these poor islanders, are made with unremitting zeal and pertinacity; and that no external means are at hand to resist this flood of evil, except what are under the direction of a small band of missionaries, often comprising but one ordained preacher of the Gospel, even he being sometimes compelled to leave his post by ill health and other causes;—when all these things are considered, it is a matter of special wonder, that divine truth has been brought to bear upon the minds of so many natives, and that so much has been achieved in favor of education, good morals, and religion.

The unfavorable influence, which has been described, has had the effect of diminishing the number of pupils in the schools at this place, and of the attendants on public worship. Yet, Mr. Chamberlain gives it as his deliberate judgment, that the cause of truth is gaining ground. Its friends are becoming more decided; and many of the natives are sufficiently intelligent to see the character of the opposition in all its deformity.

In the forenoon of the Sabbath, the number of worshippers is generally about 2,000; and this number is maintained, even in the absence of ordained preachers, the services being then conducted principally by natives. Some additions are made to the church; and considerable numbers are desirous of that privilege. The missionaries still feel it safest to be very cautious, as to the admission of hopeful converts to a profession of religion.

At a social meeting of chiefs in December last, held by invitation at the mission house, nearly all the high chiefs of the islands were present. Of twenty one thus met, ten were members of the church, and two others were publicly announced as received for admission. All the remainder were ready to give their influence in favor of schools and of salutary laws; and for the basis of these laws all united in receiving the revealed will of God.

Though the schools at Honoruru are languishing, in comparison with those at other places, yet, at the last examination, of which

accounts have been received, the pupils showed considerable proficiency, especially in regard to correctness. The examination was not intended to be a general one, embracing all the scholars; but rather for those, who had made some advances. The writers on slates were brought forward in a solid column of about 400. Laanui, a chief of singular excellence and amiableness, gave out a sentence to be written down, which was done immediately, with scarcely an inaccuracy in spelling.

A committee for inspecting the schools had been appointed with the full approbation of the chiefs. It consisted of sixteen young men, selected from the best native teachers, three of them members of the church, and others hopefully pious. They were to make a circuit of the islands once in two months, examining the schools, encouraging the teachers, suggesting improvements, and consulting the good of the scholars and the people generally. The effect of the first visit was an increased application for books, and much benefit was anticipated from the measure.

The press has not been employed as much as it would have been, if there had been a missionary printer at the station. Mr. Bingham had many cares and duties, besides those which belonged to the printing office; and he was obliged to leave Honoruru, for a while, on account of his health. In the fall, Mr. Goodrich was removed from Waiakea hither, and will take charge of the printing department. At the last dates, he was striking off a new edition of hymns,—a small tract, or hand-bill, containing the new laws,—and the Gospel of Luke, the translation of which was in progress. This first edition was to contain 10,000 copies.

It was in July, that Mr. Bingham went to Hawai'i for relaxation from severe labor and for the restoration of his strength. Kuakini, the governor, (commonly called John Adams,) kindly offered him a residence on the high grounds, four miles back of the coast. This appeared to afford such a change of climate as will be likely to give relief in all similar cases. At an elevation of about 1,600 feet above the level of the sea, the temperature is moderate, the range being from 59 to 74 of Fahrenheit, and the average 68;—a degree of heat, which is as favorable to health, perhaps, as any other that can be mentioned. This, it will be observed, was at the warmest season of the year.

After spending some time in this retirement, Mr. Bingham stopped at Lahaina, where he made a visit of some weeks, and returned

to his station in November. Mr. Whitney was at Honoruru, during a part of last year, but removed back to Waiakea for the health of Mrs. Whitney, which had failed on the warm plain of Oahu.

WAIMEA.

The last Report mentioned, that this station, which is on the island of Tauai, was left for a season, and till the mission should receive a reinforcement. As soon as circumstances will permit, Mr. Whitney, and perhaps Mr. Ruggles, will return thither.

From incidental notices of other stations, it appears that Kaikioeva, the governor, of Tauai, has been very faithful in his exertions to promote the improvement of the people, and to resist the overbearing wickedness of foreigners. He urgently needs all the assistance, which could be derived from the faithful preaching of the Gospel, and the spiritual counsels of an intelligent and faithful friend. It is a most affecting spectacle to behold these partially instructed chiefs struggling to maintain good order, and to introduce Christian usages, against the machinations and threats of men from civilised countries, who boast their superior knowledge and refinement, while they are in fact ignorant of all that relates to their own best interests, and abandoned to low and criminal gratifications.

LAHAINA.

Rev. William Richards, *Missionary*; Mrs. Richards.

Stephen Pupuhi, Robert Hawaii, and Taau, *Native Assistants*.

In a circuit of the western parts of Maui, which was made by Mr. Richards last year, he was every where received with great kindness and treated with great respect. He was accompanied by Mrs. Richards, and by Nahienaena, the young princess. He preached often, solemnized many marriages, inspected schools, and returned from his tour highly gratified and cheered, in view of the wide field of usefulness, which lay open before him. His only regret was, that the laborers were so few.

The schools are in a flourishing condition; and such is the fondness for reading, that it is supposed 10,000 copies of a small book would sell in this island alone, if payment could be taken in the produce of the land.

The missionary family at this station had suffered inconvenience and exposure of health by residing four years in a house like those of the natives, thatched on the sides as well as the roof. A framed house would have arrived from the United States, if conveyance could have been obtained. Mr. Richards thought it advisable to erect a stone house of moderate dimensions, one story and a half high. The walls were composed of a soft stone laid in mortar, which promised to be durable.

This new building had just begun to be occupied, when it came near being battered down by the cannon of an English whale-ship. The occasion was as follows.

Two or three females had been enticed on board a ship in the harbor, named the John Palmer, commanded by a captain Clark, said to be a native American. The laws of the place had, for three years previously, forbidden women to go on board vessels for the purpose of prostitution; and the existence of these laws was perfectly well known to all, as they were a constant subject of complaint against the government, on the part of the visiters, and as they had been rigidly enforced from their first enactment.

Hoapiri, the governor of the island, being informed that the women were on board, demanded them of the captain, proposing to send on board himself, and search for them. This demand was repeated three days in succession, and was at first evaded, and then ridiculed by the captain. The governor was determined that the laws should be executed, and that the rights of the natives should not be thus disregarded. He therefore told captain Clark, that unless he caused the women to be brought on shore, he should not be permitted to return to his vessel. This threat not producing any effect, unless it were to exasperate the captain, Hoapiri directed his men to remove the ship's boat from the beach; giving the assurance, at the same time, that the captain should be perfectly safe, and should be released as soon as the women were sent on shore.

About this time, there were repeated communications with the ship by other boats, and the captain gave permission to his officers and men to fire upon the town if they saw fit, unless he were released in an hour. This was the state of things, when the affair came to the knowledge of the mission family, in which Mr. Bingham, his wife and children, were then visiters. Mr. Richards thought it his duty to attempt a mediation; and by his advice, the governor at last, though slowly and very reluctantly, released captain Clark, just before the threatened firing began. Five cannon balls were dis-

charged, all of them in the direction of the mission house; but when the issue of the negociation was known, the firing ceased.

The mission families, perceiving that the balls passed at no great distance, took refuge in the cellar. The next morning it was ascertained, that one nine pound shot must have passed within a few feet of the roof. In giving his permission to fire upon the town, captain Clark requested his men to raise their guns, so as not to injure the missionaries; but how long, or how accurately, this caution would have been regarded, cannot now be known.

These events took place on the 23d of October last. The captain had stipulated, on his being released, that he would settle the matter the next morning; but he left the place immediately for Oahu, paying no attention to his promise, and carrying the women with him.

This wanton outrage upon the rights, and the peace of an unoffending people, who are struggling to rise to civilization and a state of correct public morals, must occasion grief to every true philanthropist, and awaken emotions of shame for those, who go from a Christian land, and use their superior knowledge and power to diffuse and perpetuate human suffering. It is very clear that Hoapiri was perfectly justifiable in the course he took. The despatch which he wrote to his superior at Oahu, is remarkable for its perspicuity, and its firm and manly tone. It is much to be regretted that the English consul, instead of reprehending captain Clark, should have thrown all the blame upon the governor. Such conduct on the part of this public agent creates no surprise, however, as he has, for some time past, thrown all his influence into the scale of vice and disorder, and against efforts of every kind for the benefit of the natives.

KAIRUA.

Rev. Asa Thurston, *Missionary*; Mrs. Thurston.

Rev. Artemas Bishop, *Missionary*; Mrs. Bishop.

In a letter dated Oct. 10, 1827, which is the last received from this station, the missionaries say, that the year preceding had been a season of uninterrupted prosperity in the discharge of their duties, as preachers of the Gospel to the heathen. Knowledge of the word of God has increased, schools have been multiplied, and progress has been made in the translations. The number of attendants on public worship, in the large church of this station, is between two

and three thousand. A school for the training of teachers was commenced, continued for a while, and was about to be resumed. Eighty teachers attended this preparatory school. The neighboring districts have been visited twice in the year, the schools examined, and the people encouraged to every good work. On the Sabbath, which the missionary spent in the district of Kohala, he preached morning and evening to an assembly of 5,000 people. The pupils in most of the schools have not only learned to read, but have committed to memory the greater portion of the tracts, which the mission has printed. In those parts, which are seldom visited by a missionary, the people assemble in their school-houses on the Sabbath, and repeat the catechism, the decalogue, and such passages of Scripture, as they have committed to memory. The meetings are then concluded with prayer by the teachers. The eagerness of the people to learn may be seen from the single fact, that some little historical catechisms, furnished by one and another of the missionaries, have been copied from the manuscripts by the natives, and taught to most of the scholars. The number of learners, in schools under the superintendence of this station, is not known exactly; but is estimated at 6,000.

The greater part of the time of the missionaries here was occupied with the translations, for some months before the letter was written. They had translated the Gospel of John, and had revised the eighteen last chapters of Matthew. Mr. Ely had been associated with them in these labors. Interruptions had been experienced from ill health, particularly by the female members of the family.

WAIIAKEA.

Rev. Samuel Whitney, *Missionary*; Mrs. Whitney.

Mr. Samuel Ruggles, *Teacher*; Mrs. Ruggles.

John Honorii, *Native Assistant*.

The mission families live in two houses, built after the manner of the natives. A decent house for public worship has been erected near the enclosure of Mr. Goodrich. It will contain 1,000 worshippers, and is generally filled on the Sabbath. Mr. Chamberlain states, that he has seen no congregations in the island more orderly, than those he witnessed here.

Maalo, the head man of one division of the district, is very friendly; which is the more remarkable, as he was at first rather

distant and regardless of the mission. On the return of Mr. Ruggles to the station, he made a present of native cloth worth fifty dollars.

KAAVAROA.

Rev. James Ely, *Missionary*; Mrs. Ely.

Thomas Hopu, *Native Assistant*.

In October last, Mr. Ely made a circuit through a large district at the south of his station. The chief furnished the necessary means of conveyance, and prepared the way for a favorable reception. All the existing schools were visited, and arrangements were made for the erection of school-houses, where none had been previously built.

The firm hold which Christianity has gained, in the minds of the people of Kaavaroa, where Mr. Ely had resided not quite four years, may be seen from the fact, that valuable goods are left unguarded in an open shed, by night as well as by day, without apprehension, and without actual loss. Before the introduction of the Gospel, the natives were universally addicted to stealing. The people of the village are regular in attending public worship; and, at a populous neighborhood three or four miles back from the coast, where Mr. Ely spent some time, about 2,000 attended preaching on the Sabbath, in the shade of a grove.

GENERAL NOTICES.

The Gospels of Matthew, Mark, and John, having been translated and revised, were sent to this country for printing, and have safely come to hand. The Gospel of Luke is probably completed at the mission press, and already in the hands of the people. The reason of sending any translations to America to be printed is, that the work cannot be done with sufficient expedition by the portion of missionary labor, which can be employed in the printing department, even after the second press shall be in use.

The number of tracts and school-books worked off, since Mr. Loomis, the printer of the mission, was compelled by ill health to leave the islands, is very considerable; probably exceeding a million pages. When Mr. Chamberlain took a little voyage to the windward stations, he carried with him 26,000 small books and tracts,

for sale and distribution. The missionaries, who embarked for the islands in November last, were furnished with 20,000 copies of the elementary tract for schools, and as many of a small catechism, which were presented to the Board by a gentleman in Utica, N. Y. The American Tract Society has since printed 20,000 copies of the Sermon on the Mount, and 45,000 copies of other tracts, and generously made a donation of them to the Board.

The whole number of pupils, in the schools of all the islands, cannot be accurately stated. The increase, however, must have been considerable, since the time when the number was estimated at 25,000.

It is painful to advert again to the interruptions in their labors, and the apprehension of serious personal dangers, by which the missionaries have been, and continue to be, annoyed, as one consequence of their fidelity, and of the visible progress of the Gospel. A few weeks before the latest intelligence left the islands, there had been much exasperation among foreigners at Honoruru, on account of the publication of a part of Mr. Richards's journal, in which the conduct of captain Buckle, of the whale-ship *Daniel*, was described. Many threats had been uttered against the life of Mr. Richards; and, if the representations of a native, writing to his friend in this country and with a view to publication, may be trusted, the foreigners generally had but one desire, which was the death of this faithful missionary. It is highly probable, indeed, that he would have been assassinated, had he not been constantly guarded by the chiefs.

It will be recollected, that, in the fall of 1825, Mr. Richards and his family were threatened with instant death by the crew of the *Daniel*, unless he would give his consent to the unrestrained licentiousness formerly practised at the islands. This outrage of the crew was sanctioned by the captain. After giving an account of the affair, and of the manner in which he had been protected by the natives, Mr. Richards mentioned a fact, which exhibited the true character of this captain. It was the publication of this fact that gave so much offence. It certainly is not strange, that men should wish to have their vicious conduct concealed;—especially from their relatives, friends, and employers in Christian countries. Nor should we be surprised, that threats, and other means of intimidation should be used, in order to deter missionaries from communicating freely

with their patrons and the public, in regard to the chief impediments to the great work in which they are engaged.

On this subject, however, the Committee have no hesitation in declaring it to be their fixed opinion, that the enormities of various kinds, perpetrated against heathens and new converts from heathenism, by visitors from Christian lands, should be fully made known to the world, and the guilty authors of them held up, by name, to general reprobation and abhorrence. Private scandal is not to be encouraged, and no unnecessary publicity should be given to secret sins; but when individuals come forth as the public champions of vice; when they insist on the privilege of openly trampling on laws made by natives for the promotion of the public morals; when they express a determination to pursue such a course, as will tend to the utter subversion of religion, and to the ruin, temporal and eternal, of all who can be brought within the vortex of their criminal design and their base example; it is not only proper, but indispensable, that the real state of things should be exposed. There is no reason why it should not be fully understood at the Sandwich Islands, that the public conduct of foreigners not only may be lawfully, but that it shall be effectually, made public in Great Britain and America, and consequently wherever civilized men are to be found. Such part of this public conduct as tends to the promotion of peace, industry, morality, knowledge, and true religion, will receive the hearty commendation of all men, whose praise is of any value; and all that power of influence and example, which tends to depress those who are beginning to rise, and to sink deeper in guilt and shame those who have never felt any moral restraints, will surely bring with it that *punishment inflicted by many*, that public reproach and odium, which even the most abandoned must perceive to be just, and which few indeed are so hardened as not to feel.

The Committee trust that a gracious Providence will prevent acts of violence being done to the missionaries or their families. At this age of the world, it is hardly to be supposed, whatever may be threatened, that a missionary will be murdered by his countrymen, or by others who speak the same language, merely because he has felt obliged, in the course of his duty, to publish unwelcome truths. If this should be the case, it would be a great calamity; and it would be lamented especially, on account of the guilt, in which it would involve the perpetrators, and all who encouraged them, or inflamed their passions. But even such an event, however

deplorable, might be overruled for the promotion of the missionary cause. It would attract the notice of Europe and America, as did the death of the missionary Smith; and it would compel investigations, on the part of public authorities, which could not but issue favorably. There is no alternative so bad, as that Satan and his adherents should be led to think, that they are more powerful than the friends of God; and that whatever abominations may be committed, silence respecting them may be enforced upon missionaries, and missionary societies, and the Christian world.

The last Report contained an account of the injuries experienced by the natives and the missionaries, from the visit of the U. S. schooner *Dolphin*, and especially from Lt. John Percival, its commander. Previously to the preparation of that Report, a formal complaint was made by the Committee to the navy department, stating the principal charges, which they supposed capable of proof, if testimony could be obtained from the islands; and requesting that a suitable agent might be sent thither to collect testimony. Subsequently, as more information was received from authentic sources, additional complaints were preferred. Charges were made against Lt. Percival, by several individuals also, who alleged that they had been injured by him, during his stay at the Sandwich Islands.

A court of inquiry was ordered by the Secretary of the Navy, to meet at the navy yard in Charlestown, on the first of May. The court consisted of three captains of the navy, and was directed to inquire into the conduct of Lt. Percival, while at the Sandwich Islands, in the months of January, February, March, and April 1826;—to state to the government what should be proved in the course of the inquiry;—and to give an opinion, whether a court-martial would be necessary for the trial of this officer.

The court met at the day appointed, and continued its session in public till the 5th of June, during which time twenty six days were occupied in examining witnesses, and taking down their testimony. The Prudential Committee were allowed to be present, and to propose questions to witnesses, by an agent whom they employed as legal counsel for that purpose. They took full notes of the evidence, and copies of nearly all the depositions; the import and bearing of which, however, it is not thought proper to disclose at present.

About the middle of June, the proceedings of the court were transmitted to the navy department; but what the decision was, and how far the proceedings are approved by the President, the Com-

mittee are not able to state, as nothing, so far as they know, has transpired on the subject. No agent having been sent to the islands to authenticate written evidence and the letters and statements of missionaries and others, however worthy of confidence, not being legally admissible, it could not be expected that a full developement could be made, at the distance of many thousand miles from the scene of these transactions. The charges preferred against Lieut. Percival by the Committee may be divided into three classes:

1. Those that imply, that he interfered with the government of the islands, for the purpose first of persuading, and afterwards of compelling, the chiefs to repeal a law for the preservation of the public morals.

2. That he assailed the character of the missionaries, obstructed their influence, and instigated his men to acts of violence upon their dwelling.

3. That he lived publicly in habits of vice, which were injurious to the natives as an example, and expressly forbidden by the law for the regulation of the navy.

In the present state of the proceedings, it is not deemed expedient to intimate how much was proved under each of these heads, further than to say, that enough appeared to justify the Committee and the Board for preferring and sustaining their complaints, and the government for making the investigation.

To some persons it may seem unnecessary to have paid so much attention to transactions connected with the visit of the *Dolphin*. They may think that the misconduct of a subaltern in the navy, even though scandalous and of bad tendency, should receive but little attention from the Committee of a Missionary Society. Such an opinion would undoubtedly be correct, in many supposable cases. But those who would advise to silence and forbearance, in the instance before us, are probably not aware of the serious and permanent evils, which are alleged to have been experienced, both by the missionaries and the natives, from the acts complained of. They probably have not known, or have not duly considered, that the first visit of a national vessel of the United States to the Sandwich Islands was peculiarly important;—that the commanding officer of a national vessel, in a foreign port, is the representative of his country, whatever his own rank may be;—that any of the senior lieutenants in the American navy does in fact hold a very important office, and one which is often highly responsible, as to this class of officers

is, in a great measure, committed the care of our largest ships, and the management and discipline of their numerous crews;—that Lt. Percival was himself first lieutenant of a large frigate, and is arrived at such a period of life, as ought to insure coolness and consideration in a public officer;—that, as the Committee have learned from highly respectable sources, independent of the missionaries, he put himself, on his arrival at the Sandwich Islands, at the head of the profane, the dissolute, and the vicious, in their open and avowed opposition to the restraints of morality and religion;—that, as the complaints allege, he intimidated the chiefs by threatening physical force, thus compelling them to license public lewdness, or expose themselves to the fire of his cannon; that as a consequence of his success, in attacking the most important rights of the people, the missionaries declare, that many young females in the mission schools of Honoruru immediately became victims; that, in this manner, some of the schools for females were entirely broken up;—that the school system in that place received a deep wound;—that the promoters of vice received a courage, and an impulse, which they had never shown before;—that the time of the missionaries has been much consumed, and their strength exhausted, in efforts to withstand such a deluge of mischief; and that if a victory shall finally be gained in favor of Christian morals, it will be solely in consequence of the blessing of heaven upon the unwearied labors of the missionaries, and not from the want of malignity in the nature and design of the actions here described. If a merchant, or any person in secular pursuits, should have his business deranged, and his plans of future employment frustrated, by the application of lawless force on the part of a public officer, he would feel himself justified in complaining to the government and demanding compensation. And is the injury less, when missionaries, who are supported by the Christian public at a large annual expense, and who cheerfully wear out their lives for the benefit of strangers and pagans, suffer the extreme inconvenience of being withdrawn from their appropriate and allotted sphere of labor, from their schools, translations, and printing,—in consequence of acts, perpetrated at the instigation of a public officer? Is not their time of some value? Are not their feelings and rights worthy of some regard? And is it a small thing to divert a faithful preacher of the Gospel from his work, to scatter his hearers, to defame his character, and to pluck from his hands the sheaves, which he was bringing home with rejoicing?

EMBARKATION OF MISSIONARIES.

On Saturday the 3d of November last, the following persons embarked at Boston, on board the ship *Parthian*, capt. Blinn, bound directly to the Sandwich Islands: viz.

Rev. Lorrin Andrews, Rev. Jonathan Smith Green, Rev. Peter Johnson Gulick, and Rev. Ephraim Weston Clark, *Missionaries*, with their wives.

Dr. Gerrit P. Judd, *Physician*; Mrs. Judd.

Mr. Stephen Shepard, *Printer*; Mrs. Shepard.

Miss Maria C. Ogden, Miss Delia Stone, Miss Mary Ward, and Miss Maria Patten, *Assistant missionaries*, to reside in the different mission families.

Four natives of the Sandwich Islands, who had derived some advantages of education in this country, and who had been admitted to the privileges of the Christian church, were placed under the care of the missionaries and had a passage procured for them, though they did not form a part of the reinforcement. When they arrive among their countrymen, it will be at their option to engage in such employment as they choose. It is hoped, that their influence will be good, and that they may be serviceable to the mission.

Mr. Andrews and Mr. Gulick received their theological education at Princeton, and Mr. Green and Mr. Clark at Andover. The sixteen individuals, composing this band of additional laborers, came from seven different states of the union.

The single females will have it in their power, with the ordinary blessing of heaven upon their well-meant endeavors, to comfort and aid the wives of the missionaries, in their various cares and domestic duties, and to improve the condition of native females. This last is an object of great importance, and, if faithfully pursued, will abundantly repay all the labor bestowed upon it.

A printing press, types, and paper, with large supplies of other articles, were sent by the *Parthian*. Within a few weeks, we may hope to hear of this vessel's arrival at her port of destination, and of the entrance of our brethren upon their appropriate work.

The expenses of this mission, though considerable, are probably less than those of any other mission, where so much good has apparently been effected, and so broad a foundation has been laid for future success.

V. MISSION AMONG THE CHEROKEES.

It is more than eleven years since this Board commenced missionary labors in the Cherokee nation, by causing the Gospel to be preached, and a school to be established for Indian children, at the place now called Brainerd. During the period which has intervened, there have been many tokens of the divine favor, which serve as abundant rewards for past exertions, and as powerful encouragements to persevere. It could not be expected, however, that so great an enterprise as the conversion and civilization of the aborigines of our land, would be carried forward without encountering obstacles. The agitated and unsettled state of the Cherokees, in regard to the question of their permanent residence, and the influence of bad white neighbors, with the natural aversion of men to the purity of the Gospel, have seriously impeded the progress of improvement.

It is plain that Christianity is to have the glory of subduing the red men of the forest, if they are subdued at all; but how to bring Christianity to bear upon their hearts and consciences, in the speediest and most effectual manner, is not so easily ascertained. The Committee have always wished to gain light on this subject; and, with this view, as well as for other important purposes, visits of inspection to the missionary stations in different tribes, have been repeatedly made under their direction. Soon after the last annual meeting, Mr. David Greene, who had been employed the year previous at the Missionary Rooms, was appointed to make a general visit to all the missionary stations of this Board among the Indians, in the southwestern and western parts of the United States; and, in the performance of this service, to collect information, to advise and direct the missionaries, and to report to the Committee the real state of things, at each station, so far as he could ascertain it.

Mr. Greene entered upon this agency in November;—was present at the meeting of the Synod of South Carolina and Georgia at Charleston, when the Chickasaw mission was transferred to this Board;—made the tour of the Cherokee nation in January;—visited the stations among the Chickasaws in February, and those among the Choctaws in March;—and was there joined by Mr. Kingsbury, who accompanied him to the stations beyond the Mississippi. Thus associated, the two agents took passage in a steamboat

at Vicksburgh, ascended the Mississippi and the Arkansas, stopped at Dwight about the middle of April, spent the greater part of May at the stations among the Osages, and reached St. Louis early in June, whence Mr. Kingsbury returned by the way of Memphis to Mayhew. Mr. Greene continued his agency by visiting Maumee, in the north-west part of Ohio, and the three mission schools on the Niagara frontier;—and reached Boston in July, after an absence of about eight months, during which time he had travelled by land and water about 6,000 miles, inspected about thirty stations, and been called upon to give advice and direction in numerous instances. Similar visits will be useful, if not indispensable, at moderate intervals, so long as missionary operations shall be carried on.

It has been supposed, that the expense of time and money involved in such agencies might be saved, and the severe labor and exposure of health avoided, by extraordinary attention to written correspondence. The expense is not great, compared with the value of the object; and especially if it be considered that all such agencies, when judiciously performed, have the effect of diminishing expense, at the missionary stations. As to the labor, it is applied to a good purpose;—and the exposure may be cheerfully encountered, when the advantages of personal acquaintance and fraternal conference are duly estimated.

In giving a view of the missions among the Indians, brevity will be consulted, and much use will be made of the materials furnished by Mr. Greene.

BRAINERD.

Mr. John C. Elsworth, *Teacher and Superintendent of Secular Concerns*; Mrs. Elsworth.

Mr. John Vail, *Farmer*; Mrs. Vail.

Mr. Ainsworth E. Blunt, *Farmer and Mechanic*; Mrs. Blunt.

Mr. Luke Fernal, *Mechanic*; Mrs. Fernal.

Mr. Henry Parker, *Miller*; Mrs. Parker.

Miss Lucy Ames, *Teacher*.

Miss Delight Sargent, *Assistant*.

In pursuance of the design announced in the last Report, Mr. Worcester removed to Newtown, now called New Echota, the place where the Cherokee legislature, according to their newly organized form of government, meets annually in October.

Miss Ames and Miss Sargent joined the mission last fall, having engaged in the service for a limited time, at the end of which they will be at liberty to return to New England; or if, in their judgment, and the judgment of the Committee, the sphere of usefulness in which they now are, is one in which they may continue to act happily and with a prospect of benefit to the mission, they can then renew their engagement for a further limited time, or make it permanent. The missionaries, who have had most experience on mission ground, agree in the opinion, that a temporary engagement in these services is preferable, in the first instance, to an engagement of a more permanent character. Many persons cannot tell how they shall be affected by a change of circumstances, till after they have made the trial; nor can they, without experience, form a very accurate judgment of the nature of missionary employment. There would seem to be obvious advantages, therefore, in a plan, which permits a deliberate choice to be made, after a practical knowledge of the case and circumstances has been obtained. In all future appointments of assistant missionaries to stations among the Indians, this plan will be followed.

Miss Ames has the charge of the school for girls, Miss Sawyer, the former teacher, now residing at Haweis.

Both schools are in a good state, and appear well on a critical examination. Most of the pupils make gratifying improvement in speaking the English language.

The mills were more useful to the people and to the mission the last year, than at any previous period. The farm was less productive than common. A considerable addition to the buildings, by the erection of a new house, containing a dining-hall, and several other accommodations, was made in the summer and fall of last year. The smith's shop, under the direction of Mr. Fernal, is a great benefit to the people.

The state of religious feeling has been at times encouraging. At the late communion of the church, which took place on the last Sabbath of July, a Cherokee youth, who had just completed his education at the school, was admitted to a profession of religion, having recently become a hopeful subject of divine grace. A daughter of Mr. Vail, aged about 16, was also admitted; as were two persons of African descent. An unusually large number of Cherokees were present, and gave the most solemn attention. It is to be regretted, that the Committee are not able at present, to as-

sign an ordained missionary to this station. Within a few months past, there has been more than ordinary seriousness among the people in the neighborhood.

CARMEL.

Mr. Isaac Proctor, *Teacher and Catechist*; Mrs. Proctor.

Mr. Josiah Hemmingway, *Farmer*.

The school here, which has been in operation about seven years, seems to answer the great ends of its formation. Though the pupils generally attend with less regularity than could be desired, and some promising children have disappointed the hopes of their teacher, yet there has been a great increase of knowledge in the neighborhood, and a foundation is laid for improvement of a permanent character.

The number of church members in good standing is thirty one; of whom, when the account was forwarded, five were considered as of a doubtful character. The greater part, however, were thought to give as much evidence of piety, from year to year, as the members of churches in those parts of our country, where the missionaries were best acquainted. Six individuals have been dismissed from this church to join other churches.

It is a pleasing evidence of the growth of Christian principle, that an association has been formed by the native converts, for the purpose of bearing the expense of sending an agent of their own selection and appointment into the darkest part of their country. With this view they contribute one dollar each. The business of their agent is, to carry portions of the Bible, hymn books, and tracts, prepared in manuscript, and to teach from house to house, in some neighborhoods where the people have never had an opportunity of hearing the Gospel.

The farm at this place has been faithfully and skilfully managed.

In a town, or settlement of natives, about 25 miles from Carmel, there has been some religious inquiry, and three individuals from that place were lately admitted to communion.

CREEKPATH.

Rev. William Potter, *Missionary*; Mrs. Potter.

Miss Erminia Nash.

Mr. Bosworth and his wife, who had been employed as assistant missionaries at this station about two years and a half, returned

ast spring to the place of their former residence in Lewis county, N. Y.

The pupils of the school are all boarded in the mission family. The number is thirty one. Mr. Greene found them uncommonly attentive in school, and prompt in the performance of the services assigned them.

The church now contains 17 members, who have been hopefully converted by the instrumentality of missionary labor. Three have died in faith, four have been dismissed to join other churches, and one has been excluded. The professors of religion generally are favorable examples of the power of religion. The three, who have died, were eminent for the consistency of their conduct.

The buildings and farm are in a very good condition. Though the season last year was unfavorable, the farm produced 50 bushels of wheat, 200 of oats, 800 of maize, and 1000 of sweet potatoes.

A good teacher is much wanted at this station, the school being now taught by Mrs. Potter, whose services are constantly needed in the management of domestic concerns.

HIGHTOWER.

Rev. Daniel S. Butrick, *Missionary*; Mrs. Butrick.

The school here is small, not exceeding ten or twelve pupils, of whom six are boarded in the mission family, at the expense of a single native convert, who was himself exceedingly wicked till the Gospel was brought to his neighborhood. This man was deeply affected on seeing his children examined, and hearing them read the word of God. During the summer past the school has been suspended; but it will be resumed again the present autumn.

Mr. Butrick has preached at the different stations, which are destitute of a minister, and at some villages of the natives. Hightower district is one of the most populous parts of the nation; and an interpreter is always at hand on the Sabbath.

WILLSTOWN.

Rev. William Chamberlain, *Missionary*; Mrs. Chamberlain.

Mr. Sylvester Ellis, *Farmer*; Mrs. Ellis.

Mrs. Hoyt, widow of the Rev. Ard Hoyt.

John Huss, *Native Assistant*.

About two thirds of Mr. Chamberlain's time has been employed in travelling as an evangelist, and preaching at many different places. He has performed more service of this kind than any of his brethren.

The school is small, not exceeding thirteen scholars, and usually somewhat less.

The church is in a pretty good state, though there have been no recent admissions. The congregation is more regular and attentive, than any other among the Cherokees.

On the 18th of February, the Rev. Ard Hoyt, who had been attached to the Cherokee mission a little more than ten years, was suddenly called away from his earthly labors, in the 58th year of his age. His death was greatly and very tenderly lamented by the natives, to whom he had always shown himself a kind friend and benefactor. He was, indeed, somewhat remarkable for his strong attachment to the Indians, especially to those who gave evidence of piety. His letters and journals were always favorably received by the Christian community; and to the perusal of these writings, in the early years of the mission, it is believed that not a few members of our churches attribute their first interest in missions to the American aborigines.

The health of Mr. Hoyt had been feeble for several years; yet he was able, in fine weather, to preach on the Sabbath, and could generally converse with the people when they applied for instruction. In this way, he did much toward building up new converts in the faith, and preserving them from temptation.

John Huss, the native assistant, retains his zeal and interest in the welfare of his countrymen, and his labors are very useful.

One occurrence of an adverse nature has taken place in this neighborhood, within the year past. A distillery has been established, which already proves deeply injurious to a portion of the natives, though a majority of them abstain entirely from the use of ardent spirits.

HAWEIS.

Dr. Elizur Butler, *Physician and Catechist*; Mrs. Butler.

Miss Sophia Sawyer, *Teacher*.

Miss Nancy Thompson, *Assistant*.

Four members were added to the church last December, and two last March; and there is a gradual but very perceptible, increase of

religious influence. Some of those, who now make a credible profession of religion, were formerly very degraded in their habits and very vicious in their lives.

Dr. Butler is necessarily absent from his station frequently on account of his being called to attend the other mission families in sickness. This is often quite an inconvenience to his own station, and quite a trial to Mrs. Butler, who, in such cases, has a great burden of care to sustain. There are ten children boarding in the family, whom she has taught the winter past. In the spring, Miss Sawyer was removed hither, and entered upon teaching the children.

The vice of intemperate drinking, attended with idleness and general dissoluteness of conduct, prevails among a portion of the people in the neighborhood; but, on the other hand, there are reformed and industrious men and women, whom the Gospel has evidently and greatly raised in their condition and prospects as to this life, beside giving them the hope of a better life beyond the grave.

CANDY'S CREEK.

Mr. William Holland, *Teacher*; Mrs. Holland.

Miss Hannah Kelly, *Assistant*.

Ten native converts have been admitted to the church at this station, and four were recently proposed for admission. During the last summer there was much religious attention here, and some remarkable changes of character were witnessed. One man in particular, who had been thought in a hopeless condition, appears to have become truly pious.

More than thirty scholars have belonged to the school, only half of whom have been regular in their attendance. Three girls live in the mission family; but the rest of the scholars board with their parents or other relatives. One young man, now about 20 years old, entered the school at first, and has been extremely desirous of improvement from that time. He is an exemplary member of the church, and desires to be prepared for preaching the Gospel to his countrymen. For this purpose it is intended that he shall spend some years in the study of the Scriptures, under the direction of Mr. Worcester.

The effects of instruction are very evident in this neighborhood, not only in the lives of the native converts, but in the superior industry, neatness, and decorum of all who have, in any degree, come in contact with the mission.

NEW ECHOTA.

Rev. Samuel Austin Worcester, *Missionary*; Mrs. Worcester.

A residence of a mission family was commenced here last November. Mr. Worcester's time has been much occupied in preparations for a removal, and in establishing himself here. The business to which he is especially devoted, is the acquisition of the language, with a view to translating the Scriptures, and preparing school-books and tracts for the general instruction of the people. As he proceeds in the study of the language, he finds it more and more wonderful in its structure, and the difficulties of reducing it to system become more and more apparent.

At this place, a printing press has been put in operation by the Cherokees at their own expense; the purchase of the press and types, with paper, &c. having been made, on their engagement to refund the money to the Board, which has been already done. It is hoped and expected, that a new impulse will be given to the missionary work among this people, when the press can be employed in multiplying copies of little books suited to their capacities, and easily distributed to almost every family.

GENERAL REMARKS.

Among the encouraging things, which have a bearing upon the success of this mission, the following are worthy of particular notice; viz.

1. The unexampled fact, that, in some places, nearly all the adult population, and, in the tribe at large, more than half, are actually capable of reading their own language, in their own peculiar character, having learned from small manuscripts, and without ever having become acquainted with any other character, or possessed a single page of a printed book in any language. This is so strange a fact, that it would not be credible, if the proof were not unquestionable. As soon as the alphabet of Guess became known, it was rapidly communicated, till the acquisition of it became a general thing.

2. There is a great improvement in many families, with respect to industry, neatness, and the manner of living. A large proportion of the people dress much better, and live in much better houses now,

than at any former period of their known history. Many of the women spin and weave cotton, and thus furnish cloth for very decent garments of their own manufacture. There is a disposition in many to rise in the arts and habits of civilized life.

3. The diffusion of knowledge within ten years past has been considerable. More than 500 children have been members of the schools under the care of this Board. Some have derived great advantages from what they have here been taught; many more have acquired such a degree of knowledge, as will be of use to themselves and their relatives; and though a part appeared to derive no profit from the limited instruction which they received, yet others not connected with the schools, have doubtless been indirectly benefitted by the instruction thus brought into the wilderness. Nearly 200 children belonged to the schools in the year past, of whom more than 100 were boarded in the mission families, where they enjoyed the superintendence and various discipline, which are common in well regulated Christian families of our land.

4. The influence of religion is now such, as to call forth grateful acknowledgments to the Author of all good. There are now about 160 communicants belonging to these churches, who are the fruits of the mission. Twelve have died in faith, giving generally very striking evidence of the reality of their conversion. Some, who are not yet admitted to church privileges, give reason to hope that they are truly pious, and many others are restrained from vice, in a greater or less degree, by the example and exhortations of their religious acquaintances, and the various indirect influences of Christianity, wherever it is seen. There are now, at several of the stations, pious natives, who can interpret to their countrymen the discourses of the missionaries, and explain and enforce what is said, by their own knowledge and experience.

It is to be admitted, notwithstanding these advantages, that it is a laborious and difficult thing to reclaim a single tribe from ignorance and sin; that some of the Indians seem to be driven into greater excesses of vice, that they may stifle the reproaches of their consciences; that discouragements are found in the heedlessness of numbers, to whom the greatest of blessings is proffered; and that the efforts of missionaries themselves are liable to become languid, from a deficiency of faith and zeal, and an over estimate of the difficulties, by which they are surrounded. Whoever is intimately and practically acquainted with the obstacles to success in the missionary enterprise,

must feel the absolute necessity of relying upon divine aid; and whoever sees what can be accomplished with this aid, should never give place to doubt and despondency.

VI. CHICKASAW MISSION.

At the last annual meeting of the Board, the Prudential Committee was especially authorized to consent to an arrangement, by which the Chickasaw mission should be transferred from the care of the Synod of South Carolina and Georgia to the care of this Board. The contemplated arrangement took place, when the Synod met in December last, on terms perfectly satisfactory to both parties, and to the missionaries in the service, all of whom have expressed their cheerful acquiescence in the measure. As one part of the act, which completed the union, the missions and objects of this Board were cordially and strongly recommended to the favor and patronage of the churches and congregations under the care of the Synod, and of American Christians generally, who belong to the Presbyterian or Congregational denominations.

MONROE.

This place is situated near the 34th parallel of latitude, about 45 miles N. N. W. of Mayhew, and 25 miles west of Cotton Gin Port on the Tombeckby. The mission was commenced in January 1821, and the school in May 1822.

Rev. Thomas C. Stuart, *Missionary and Superintendent of the Chickasaw Mission*; Mrs. Stuart.

Mr. Samuel C. Pearson, *Farmer*; Mrs. Pearson.

The first year in which the school was taught, twenty five children entered, only three of whom boarded in the mission family. In 1823, the pupils were taken into the family, and during that year more than 50 were received. Since that time three other schools have been formed, to which a part of the scholars have been transferred. As is usual in such cases, some withdrew from the school without having made much improvement. The whole number entered from the first is 81.

The Rev. Messrs. Blair and Wilson, (now at stations formed subsequently,) assisted Mr. Stuart, in the early years of this establishment. A mechanic and a farmer were also employed here, on

a contract for five years, at the expiration of which time they returned to the places of their former residence.

The farm consists of nearly 100 acres reduced to cultivation. Last year the crop was estimated to be worth \$600, though it had suffered from an unfavorable season. The labor is principally performed by men hired for the season.

The property of this station is valued at \$3,870, including the buildings, agricultural improvements, tools, household furniture, live stock, &c.

The church is by far the most interesting part of the mission. Indeed, there are few collections of believers, even of those who are brought together in the wilderness, where more is to be found to affect the heart, than among the little band here united in the Christian covenant.

The church was formed in June 1823, and then consisted only of members of the mission family, seven in number, and one black woman, the first fruits of evangelical labor on this ground. The next year four hopeful converts were added;—in 1825, five were added;—in 1826, six were added;—in 1827, twenty six; and, since the commencement of the present year, seventeen;—making fifty nine in all. Of these, eight are native Chickasaws, six are whites, and forty five blacks. Several of these are very remarkable examples of the power of religion. One has been removed by death. She was a native of Africa, who had been taken captive in early life, carried to the West Indies as a slave, thence to New Orleans, and lastly to the Chickasaw wilderness, where she became, as is believed, savingly acquainted with divine truth. Her end was eminently peaceful and happy.

The mercy of God has been remarkably displayed also in following abandoned white men in their flight from the restraints of a civilized and Christian community and overtaking them here, transforming them, and making them a blessing to a people, to whom they had been a curse. This is true in regard to several individuals, who have for some time given pleasing evidence of piety. The exertions, which some of the blacks will make to attend public or social worship, are surprising. In not a few instances, they have travelled ten miles on a week day, for the sake of attending a meeting in the evening, after which they would return by torch-light, in foot-paths full of mud and water.

Beside performing the ordinary public services of the Sabbath, Mr. Stuart often preaches in the neighborhood on other days. His health is now feeble, and he greatly needs the assistance of a good teacher; the school having been necessarily suspended, for a season, as the labors of the station were greater, than could well be borne by the members of the present mission family. A teacher was hired in June for a limited time, and the school was opened toward the close of that month.

TOKSHISH.

This station is but two miles from Monroe. It was commenced in 1825.

Mr. James Holmes, *Teacher and Catechist*; Mrs. Holmes.

Miss Emeline H. Richmond, *Teacher*.

The school has consisted of 18 children, lately of 15, eight of whom board in the family. They are mostly small girls, who are well taught and trained by Miss Richmond. They are intelligent, inquisitive, and docile.

Mr. Holmes was recently licensed as a preacher, having been some time under the care of the Presbytery for that purpose. He has labored much heretofore, as an exhorter and spiritual adviser. The religious concerns of this station and Monroe are closely united, there being but one church. Within ten miles of these stations are about 800 souls; viz. 13 whites, 300 blacks, and the rest Chickasaws. Concerning many of the inhabitants, Mr. Holmes says, "I have never seen a people so hungry for the bread of life."

There is a small farm here of about thirty acres, which furnishes the family with most kinds of food. A hired man is needed constantly, and additional labor occasionally.

MARTYN.

This place is situated about 60 miles N. W. of Monroe, and 40 S. E. of Memphis on the Mississippi. The labors were commenced here in 1825.

Rev. William C. Blair, *Missionary*; Mrs. Blair.

In a treaty made some years since between the United States and the Chickasaws, it was stipulated, that \$4,500 should be paid by the United States for erecting buildings and opening small farms

for two schools, to be established at such places as the Chickasaws should select; and that \$2,500 annually should be paid for the support of these schools. The latter sum is to be paid from the annuity, allowed by the U. S. to the Chickasaws. It is divided in the proportion of three sevenths to Martyn, and four sevenths to Caney Creek; which were the places selected according to the treaty. The allowance for the buildings and plantations was not very advantageously expended, as the work was done by contract, and without an effectual supervision. It was not possible that the missionaries should have remedied this evil, without relinquishing labors of pressing importance.

The school at Martyn consists of twenty four pupils, of whom twelve board in the mission family. Mr. Blair teaches the school himself, and preaches on the Sabbath. Instruction of children commenced in August 1826. All the pupils appear to have made respectable proficiency.

The preaching of the Gospel is evidently attended with a blessing. Four or five hopeful converts are already a source of much encouragement and comfort. At the last intelligence the seriousness was increasing.

A small farm is cultivated. About 30 acres of very productive land have been cleared.

CANEY CREEK.

This station is about 90 miles east of Martyn, three miles south of the Tennessee river, and eight miles S. W. of Tuscumbia. It is just within the Chickasaw limits. It is feared the place may be unhealthy, as the land is low in the vicinity. The station was commenced in 1826.

Rev. Hugh Wilson, *Missionary*; Mrs. Wilson.

Miss Prudence Wilson.

It is stipulated with the Indians, that 25 children shall be boarded and taught here, on account of the support which the station derives from the annuity. The school was opened in January, 1827. Mr. Wilson taught it till June, when a vacation took place. It was opened again in September, under the instruction of a hired teacher, whose time expired in June last, when Mr. Wilson resumed the instruction. A common difficulty was experienced here; viz. the children being so much in the habit of speaking in their native lan-

guage to each other, that they were making no progress in the acquisition of English. To afford some remedy for this evil, Mr. Wilson placed five of his most promising boys in pious families, in Giles county, Tennessee, where strict attention would be paid to their education, and where they would be compelled to learn our language, as only one was put in a family. This experiment seemed likely to succeed. The children could go in rotation, and in as large numbers, as should seem on the whole advisable.

Though Caney Creek is within the Chickasaw limits, it is removed 40 or 50 miles from any considerable number of the natives; but it is, on this very account, the more favorably situated for a boarding school. If the parents live near such a school, they are more apt to take away their children for short visits, and on slight pretences, and, in various ways, to render the management of the school very difficult. This distance of the Indians, however, makes it impossible for the resident missionary to preach to them. It is much to be desired, therefore, that such aid should be furnished, as will enable Mr. Wilson to leave his family and school, and make tours for preaching the Gospel to the natives, wherever a little congregation of them can be collected.

The superintendence of these two stations last mentioned is committed to Mr. Stuart by the Chickasaws. They look to him as responsible for providing good teachers and seeing that the schools answer their end.

On examining the history of this mission, as communicated in various documents furnished from the different stations, it appears already to have been a great blessing to the tribe, and to promise much greater blessings in time to come.

VII. CHOCTAW MISSION.

The assistant missionaries, mentioned in the last Report, p. 111, arrived at Mayhew last fall, and had services assigned them, according to the exigencies of different stations.

ELLIOT.

Mr. John Smith, *Farmer and Superintendent of Secular Concerns*; Mrs. Smith.

Mr. Joel Wood, *Teacher*; Mrs. Wood.

Mr. William Hooper, *Teacher and Catechist*; Mrs. Hooper.

Mr. Zechariah Howes, *Farmer*; Mrs. Howes.

The whole number of native pupils in the schools, during the past year, is 49. The average number was the same as that of the preceding year; viz. 26 boys and 12 girls. The proficiency of the scholars has been quite respectable. Sixteen boys and five girls are so far advanced in their education, as to write English compositions. Nearly all are taught the use of the pen, and more than half the boys cipher. Eleven boys and four girls studied English grammar, and a greater number have obtained much accurate geographical knowledge.

Since the commencement of the school at Elliot, one hundred and eighty five children of natives have been admitted to it. About half left the school so soon, or attended so irregularly, as not to have received much benefit; and perhaps they could now hardly be distinguished from children, who never attended at all. It is possible, however, that some salutary impressions may have been made, in many instances, where they are not perceptible at present, but may be developed on some favorable occasion hereafter. Those pupils who have staid some time in the mission family, and have made full proof of the advantages there enjoyed, are essentially improved in their minds and habits, and must probably manifest this improvement in their future lives.

Miss Eliza Fairbanks, who joined the mission last fall, has since been married to Mr. Hooper. She has the charge of the school for girls.

In the Sabbath school, 7,732 verses of Scripture and of hymns, and answers in the catechism, were committed to memory by the boys, and 2,688 by the girls. One boy committed 975.

The labor of the boys on the farm, under the direction of Mr. Howes, is rather increasing.

As few natives reside in the neighborhood of Elliot, only six or eight adults beside those, who belong to the mission family, attend worship here on the Sabbath. Meetings have been held, in villages six miles and nine miles distant, for the religious instruction of blacks, from fifteen to twenty of whom attend; and sometimes thirty are present. Mr. Hooper has lately visited a settlement of half-breeds and others, a great part of whom understand some English, 50 or 60 miles S. S. W. of Elliot, where he has found much encouragement for evangelical labor.

A part of the natives have made considerable improvements, within four or five years, as to the cultivation of land, and the manner of living. The introduction of whiskey is the great impediment to civilization. The prevailing vice is intoxication; and this leads to other vices, and frequently to personal violence and bloodshed. It is true of the Choctaws, as of several other tribes, that when sober they are remarkably free from anger, not apt to engage in personal altercation or abuse, but kind in speech and gentle in manners. When inflamed by strong drink, they become infuriated, and will fall into quarrels and commit murder with slight provocation. It is believed, however, that even in their fits of drinking, they never attack white men, excepting those who have put themselves on the same level.

The Choctaws are honest in regard to property, unless when strongly tempted to get the means of buying whiskey; and theft has been very rare among them; though it does not appear that they have been restrained from this vice, or any other, by a sense of accountability to God.

MAYHEW.

Rev. Cyrus Kingsbury, *Missionary and Superintendent of the Choctaw Mission*; Mrs. Kingsbury.

Miss Anna Burnham, *Teacher*;

Mr. Anson Gleason, *Teacher and Mechanic*; Mrs. Gleason.

Mr. Philo P. Stewart, *Teacher and Manager of Secular Concerns of the Station*; Mrs. Stewart.

Mr. Ebenezer Bliss, *Farmer*.

Mr. Elijah S. Town, *Teacher and Farmer*.

Miss Hannah Cone.

As Miss Burnham's health had suffered from long confinement, and constant application to the business of teaching, she took a journey to the north last spring, of which the Committee approved. She is now probably on her return to the place of her former labor, in company with other assistant missionaries, and with improved health.

Mrs. Macomber's illness still continuing, and there being little prospect of her restoration to health on mission ground, it was thought best, that Mr. Macomber should leave the mission and return with her to their former residence in the state of New York. They left

Mayhew in March. Mr. Town, Miss Eliza Capen, (now Mrs. Stewart,) and Miss Cone, were a part of the reinforcement, which joined the mission last fall.

The school for girls was taught last spring and summer by Mrs. Stewart; and the school for boys by Mr. Gleason for some months, then by Mr. Town, and since by Mr. Gleason and Mr. Stewart in conjunction.

The history of this station has been quite uniform. The school, the farm, and the process of evangelical instruction, have scarcely varied at all from what has appeared in preceding reports. Those, who were mentioned last year, as having become hopefully pious, continue to manifest the Christian character.

Mr. Gleason has frequently visited Choctaw villages, at the distance of three and five miles from Mayhew, where a little audience can be collected, for the purpose of giving and receiving religious instruction.

The following facts show, in a striking point of view, the efficacy of attempts to restrain intemperance. In the year 1825, the chief of the northeastern district, in which Mayhew is situated, permitted the introduction of whiskey. In that year ten lives were lost, as the direct consequence of drinking;—six of them by violence. In the spring of 1826, the chief was formally deposed, and another chief appointed, who has uniformly prohibited the introduction of whiskey; or rather, he has enforced previously existing laws on the subject. Within the two years, which have since intervened, only a single death is known to have taken place in consequence of intoxication; and that was a case of accidental drowning.

EMMAUS.

Mr. Moses Jewell, *Assistant Missionary and Catechist*; Mrs. Jewell.

Mr. David Gage, *Teacher*; Mrs. Gage.

Miss Pamela Skinner.

No material change has taken place at this station, except by the accession of Miss Skinner, who joined the mission last fall from Connecticut. The school is small, not exceeding 15 pupils. The influence of the station upon the natives is not great.

SCHOOL AT MR. JUZON'S.

Mr. Adin C. Gibbs, *Teacher*.

About twelve pupils attended this school last year, and made respectable proficiency. Mr. Gibbs was assigned to the station in March last; but no report has yet been received from him.

GOSHEN.

Rev. Alfred Wright, *Missionary*; Mrs. Wright.

Mr. Elijah Bardwell, *Farmer*; Mrs. Bardwell.

Mr. Samuel Moulton, *Teacher*; Mrs. Moulton.

Miss Eliza Buer.

This station is among that part of the Choctaws, which is at the farthest remove from civilization. Yet, even here, the example and influence of the mission are felt by the natives. Especially is this observable of those, who live in the immediate vicinity of Goshen. They have more clothing, larger fields, and better farms;—are more industrious, less given to drinking, and provide better for their families. In the article of dress, very considerable improvement is visible.

Intoxication is less prevalent than formerly; and the improvement is owing, it is supposed, to the influence of the chiefs. The first year after the station was formed, there were about twenty murders committed within a few miles of Goshen, in consequence of intoxication. Within the last year, only two murders are known to have been committed, in the same tract of country.

Mr. Wright visits the natives from house to house, and converses with the people in their own language. The progress made in teaching is slow; but some salutary effects are seen, both in the schools and among the adults.

Miss Lucinda Field, (now Mrs. Moulton,) joined the mission last fall from Connecticut.

The number of pupils in school is fourteen.

AI-İK-HUN-NUH.

Rev. Cyrus Byington, *Missionary*; Mrs. Byington.

Mr. Loring S. Williams, *Teacher and Catechist*; Mrs. Williams.

Miss Nancy F. Foster, *Assistant*.

Mr. Nicholas Cochnauer, *Teacher*.

After printing Choctaw books at Cincinnati, in the summer of last year, and performing a short but welcome agency in Ohio, Mr. Byington returned to his station early in the winter. During his absence, he had entered into a matrimonial union with Miss Sophia Nye, of Marietta, by whom he was accompanied to Ai-ik-hun-nuh, Miss Nancy F. Foster, of the same place, enters upon missionary service as a member of his family. Mr. Holley, now a member of the church at Mayhew, was employed last year to teach the school at Mr. Juzon's, and has till lately had the charge of thirteen boys here. He is now preparing at Elliot to be a permanent teacher in Indian schools. Five girls are instructed by the female members of the mission family. Two or three small schools are taught twice a week, in villages a few miles distant, by the brethren of this station.

Mr. Byington preaches regularly in Choctaw. The children in all the schools learn to read in English and Choctaw, at the same time.

Two native youths, who have been members of the school at Mayhew, have settled in this village as mechanics, one as a blacksmith, and the other as a carpenter. The people are making some advances in civilization and industry.

Mr. Williams removed hither from Bok-i-tun-nuh last autumn.

STATION NEAR COL. FOLSOM'S, NOW CALLED GIBEON.

Mr. Dyer left the mission last fall, and returned to the north.

Mrs. Moseley taught the school in Col. Folsom's family for several months, and appears to have been quite useful. Her health had been feeble, a great part of the time, since Mr. Moseley's death, in 1824; and it was thought best by her relatives, that she should visit them again. The Committee deemed it advisable, on the whole, that she should be released from her missionary engagement. She reached New England in May last. Since her return, she has signified her strong attachment to the missionary work, and her desire to be employed in it again, if Providence shall again open the way.

Mr. David Wright, who had lived several years at Ai-ik-hun-nuh, made some preparations for entering upon this station. Buildings were commenced near Col. Folsom's, and will soon be in readi-

ness for a mission family. In the mean time, Mr. Wright was solicited to become the principal of an academy at Columbus, in Monroe county, Mississippi, where he thought he might be useful to the missionary cause. He therefore solicited permission to accept this offer, which the Committee, in consideration of the peculiar circumstances of the case, cheerfully granted.

Col. Folsom, who consults the good of his people with extraordinary care and constancy, is still very desirous of having a teacher in his neighborhood. It is now probable, that Mr. Byington will remove to this vacant station.

HEBRON, NEAR CAPT. ROBERT FOLSOM'S.

Mr. Calvin Cushman, *Teacher and Farmer*; Mrs. Cushman.
Miss Philena Thatcher, *Teacher*.

The school was opened here on the 15th of January last. Twenty two scholars have attended, though the average number is less. They are taught Choctaw only, at present; though some of them will doubtless be taught English hereafter, if the school should be continued.

Mr. Cushman designs to cultivate a small farm, and to conduct the mission upon economical principles. He is warmly supported in his measures by Capt. Folsom, who is at the head of this settlement, and who wishes to promote the improvement of his people. He is a brother of Col. Folsom, and acts as a sort of patron and magistrate. In this latter capacity, he has twice solemnized marriage with great propriety. On these occasions, every thing was conducted with entire stillness and decorum, though 200 individuals were present.

The people are very desirous of getting agricultural implements, household furniture, and other useful articles. It is hoped the settlement will increase in numbers, and that here will be a happy experiment of the civilizing effects of Christianity. There is already seen among the people a disposition to inquire on the subject of religion.

GENERAL NOTICES.

In comparing the history of the past year with that of several preceding years, it is pretty evident that the Choctaws are in a course of improvement. Jealousies are diminishing. The principal

men are in favor of civilization. They are gaining influence over the people, not by their offices as chiefs merely, but by their greater intelligence and the consistency of their character. Their exhortations and their example may now be said to be decidedly in favor of morality and good order.

The acquisition of an influence directly religious has proved more slow and difficult here, than among the Cherokees, and in many other places. The faith of the missionaries has been tried by a long struggle against ignorance and sin, with comparatively few encouragements from seeing the natives become pious, or sincerely inquiring on the subject of religion. Yet there have been exhibitions of the power of divine truth; and the way may now be preparing for more signal displays of it. Much disinterested labor has been cheerfully expended for the benefit of this tribe; much health has here been voluntarily sacrificed; large donations of money and articles of clothing have been generously devoted to the same purpose; and six faithful men and women have laid down their lives, and others stand ready to do the same, for the accomplishment of the great object, which brought them forth into the wilderness. This object is the establishment of the Gospel and its institutions; and if it be even partly accomplished, the joy and satisfaction of those who are employed in the work will be great.

VIII. MISSION AMONG THE CHEROKEES OF THE ARKANSAS.

It is a little more than eight years, since Messrs. Finney and Washburn crossed the Mississippi to prepare the way for evangelical labors among the Cherokees, who had emigrated thither. A boarding school was commenced, as soon as the necessary preparations could be made. The Gospel has been preached, so far as Providence has opened the way and furnished the means. A steady advance has been made, though amidst frequent discouragements.

DWIGHT.

This station is about 200 miles west of the Mississippi, and three or four miles north of the Arkansas.

Rev. Alfred Finney, *Missionary*; Mrs. Finney.

Rev. Cephas Washburn, *Missionary*; Mrs. Washburn.

Mr. Jacob Hitchcock, *Steward*; Mrs. Hitchcock.

Mr. James Orr, *Farmer*; Mrs. Orr.

Mr. Samuel Wisner, *Mechanic*; Mrs. Wisner.

Mr. Samuel Newton, *Assistant*; Mrs. Newton.

Mr. Asa Hitchcock,

Miss Ellen Stetson, } *Teachers.*

Miss Cynthia Thrall, }

During the last winter, Dr. Weed removed from this place to Union, in the Osage mission. This measure was approved by the mission families at both stations, and has since been approved by the Committee.

Mr. Newton was connected with the Osage mission at Harmony about five years. In the year 1826, he left the station, because his services were not thought, by himself and his brethren, to be needed in the departments, for which he was qualified to labor. By the missionary convention, held at Harmony in November last, he was invited to return to the mission family; and he was subsequently advised to join the mission among the Cherokees of the Arkansas, for the purpose of teaching a new local school, which was then contemplated. While preparations were making for the school, he took up his residence at Dwight, where he assists in teaching, and superintends the labor of the boys. During the interval of Mr. Newton's not being attached to a mission, he supported himself and his family, in the neighboring white settlements. The Committee approve of his return to missionary employment.

The church at Dwight has received sixteen members, beside the mission family. Two of these are whites, and the remaining fourteen are natives. Five were received from the churches among the Cherokees east of the Mississippi, and eleven on a profession of their faith. Of the whole number, three have died in hope of a better life; one has removed to a distance, and joined another church; one is under censure; and eleven now remain in good standing.

The congregation at Dwight, including all that reside at the station, varies from 90 to 130. The number who come from a distance, is small; as the missionaries now preach regularly, at several different places, as follows: viz. 1. At the lower settlement, on Point Remove, 25 miles east from Dwight, once in four weeks. The congregation is from 30 to 80. The people have erected a house

for public worship; and there is no family, in which there is not some individual hopefully pious. In every family but one, there is a professor of religion. 2. At the upper settlement on Point Remove, 25 miles northeast from Dwight, once in four weeks. Congregation from 30 to 120. None understand English. 3. At Asto-lut-tuh's, eight miles north from Dwight, once in four weeks. From 20 to 70 assemble to hear. This neighborhood is comparatively populous. Three hundred might assemble, without any of them being obliged to travel more than 8 miles. None understand English. 4. At Spring-frog's, 12 miles S. S. E. from Dwight, once in four weeks. Congregation about 60. None understand English. 5. At Maj. John Jolly's, the principal chief of the nation, on Spadre creek, 25 miles west from Dwight, once in four weeks. From 50 to 12 assemble; and about half understand English. 6. At Rafeldt's, 12 miles west from Dwight, once in four weeks. Congregation from 30 to 70. 7. At Chisholm's, five miles west from Dwight, once in three weeks. From 15 to 40 assemble.

By this arrangement, there is preaching at Dwight, two Sabbaths out of four, by one of the missionaries; and, at the communion, which is administered every second month, Mr. Finney and Mr. Washburn are both present.

There are probably 1,000 or 1,200 adults within 25 miles of Dwight, not including the white settlements, on the south of the Arkansas. It was at the earnest solicitation of the people, in the respective neighborhoods, that preaching was commenced, in the above-mentioned places. The people of other neighborhoods earnestly request, that meetings may be held among them also. The missionaries visit them occasionally, as they are able. The desire to hear the Gospel, and the attention paid to it, when it is preached, have greatly increased. It is believed there is not a neighborhood, in which there are not many, who would not be glad to hear preaching.

Mr. Alexander Brown, a half brother of David Brown, is the regular interpreter. He is hopefully pious, having recently become so.

THE SCHOOLS.—When Dr. Weed left the instruction of the boys, Mr. Asa Hitchcock succeeded him in teaching, and has been quite useful in that employment. At the commencement of the school last fall, after the vacation, there were above 60 scholars. Six or eight left the school soon after, to join the new school at Mulberry.

Messrs. Kingsbury and Greene, when visiting this place last April, as a deputation from the Board, paid particular attention to the schools. About 50 pupils boarding in the mission family, were then in daily attendance. Some of them, both males and females, were making respectable proficiency. Miss Stetson had the charge of the school for girls. In examining the list of young persons, who have been taken from the tutelage of the mission family, it is found that, though some are not materially improved, others have discovered a remarkable capacity of being benefitted; and, on the whole, the instruction here given has essentially aided the process of civilization. It is proper to say, in this connexion, that Maj. Duval, the United States agent, residing near Dwight, declared to the Corresponding Secretary last spring, that the single school in question had done more to improve the condition of the Indians, than all the sums of money expended by the government in furnishing them with implements of husbandry, and annual distributions of clothing.

There was a period when, owing to prejudices and untoward circumstances, the people were unfriendly to the school and the mission; but the case is far different now. No scholars are solicited, and many more apply than can be admitted. Parents generally are desirous to have their children instructed. Applications for local schools have been made by the people in several places; they offering to bear the expense of the preparation, and to support the family of the teacher.

MULBERRY.

Situated near the Great Mulberry creek, about 60 miles west from Dwight, five miles north of the Arkansas river, and 80 miles E. S. E. from Fort Gibson.

Dr. Marcus Palmer, *Licensed Preacher, Physician and Teacher*; Mrs. Palmer.

The people of this neighborhood offered, in case they might have a teacher stationed among them, to erect the buildings necessary for his family and for a school, to clear and fence a garden, to board their own children, and to furnish corn and meat for the teacher's family. Comfortable buildings were accordingly erected by them; and, at the special request of the Cherokees, and with the approbation of the Committee, Dr. Palmer removed hither from Union last winter.

The school was opened in March; and when Messrs. Kingsbury and Greene visited the place, on the 24th of April, there were more than 30 scholars. In the September preceding, a formal application was made for a school directly to the Prudential Committee, by the principal men of the district, in council assembled; and a certified copy of their proceedings was forwarded by Mr. David Brown, their clerk. The people were much interested in this effort of their own; and the prospects of doing good were very encouraging.

The congregation, to which Dr. Palmer preaches on the Sabbath, varies from 75 to 150. Many are seriously inquiring, and some are hopefully pious.

Arrangements were in progress for opening another local school, on the same plan, at Crossland's settlement, 25 miles west from Dwight.

REMOVAL OF THIS PART OF THE TRIBE.

A treaty was concluded at Washington, in May last, between the government of the United States and a deputation of the Cherokees of the Arkansas, by which it was stipulated, that the country now occupied by these Cherokees should be surrendered to the United States, in consideration of receiving other lands, lying west of a line drawn from the N. W. corner of Louisiana to the S. W. corner of Missouri. As a consequence of this negociation, the western limits of Louisiana, Arkansas, and Missouri will form one continuous line, and all the Indian lands will lie on the west of it. As another consequence, this part of the Cherokee tribe, containing probably about 6,000 souls, will remove from their present habitations to their newly acquired lands, which are said to be of a better quality than those which are given in exchange. As their present western settlements extend to the line, over which they are to remove, and their eastern settlements are but about a hundred miles from it, the distance of their removal is comparatively small.

The news of this treaty, when first received by the people, created great dissatisfaction; particularly as the deputies were not authorized to alienate any land, but, on the contrary, were prohibited from doing so, by a standing law. But when the whole matter was calmly considered, the exchange was generally thought to be advantageous, and the people were satisfied with it. The actual removal will probably be accomplished speedily, and with a good degree of cheer-

fulness. The Indians are to receive a fair compensation for their present improvements, and an allowance for the expense of removing.

The money expended by this Board, in erecting buildings and making improvements on land, with a view to the civilization of the tribe, is to be refunded, on condition that it shall be used for similar purposes, in the new country of the Cherokees. The school will be continued at Dwight, till the people become settled again, when the necessary changes will be made.

The condition of this portion of the Cherokees, is represented by the missionaries, as improving to a very considerable extent. A greater number of people are engaging in agriculture every year.

Col. Webber, a half brother of Mr. David Brown, resides near the station at Mulberry, and is the special patron of the school. Last year he planted 100 acres with cotton and 100 acres with corn, potatoes, &c. There is a general improvement in buildings, furniture, dress, and manner of living. In some of these respects, particularly in the dwelling houses, the Cherokees of the Arkansas are not behind their white neighbors.

IX. MISSIONS AMONG THE OSAGES OF THE NEOSHO.

The river Neosho, commonly called Grand River, falls into the Arkansas from the north. Fort Gibson has been erected upon it, two miles above its mouth. The Osage Indians possessed the country on both sides, from its mouth to its source, till, by recent treaties, they have consented to withdraw towards its head waters. Their country is now west of the southern part of the state of Missouri. The migrating Creeks are west of the Verdigris, and thus west of the northern part of the Arkansas territory. Next comes the country of the Cherokees, acquired by their late treaty, and which lies between the present west line of the Arkansas territory and the Verdigris, and in the fork between the Arkansas river and the Canadian river. The Choctaw lands, acquired a few years since, lie south of the Canadian, and west of the southern part of the Arkansas territory.

UNION.

This place is situated one mile west of the Neosho, 26 miles north of Fort Gibson, and about 150 miles N. W. from Dwight. The western boundary of the Arkansas territory was, till the late treaty, two miles west of Union; it is now 38 miles east. Of course, Union falls into the territory newly acquired by the Cherokees, as stipulated in the treaty of May last; and, although it cannot be a station for the Osages particularly, it may be useful, with the consent of the Cherokees, to several Indian tribes, at least for the present.

Rev. William F. Vaill, *Missionary and Superintendent*; Mrs. Vaill.

Dr. George L. Weed, *Physician*; Mrs. Weed.

Mr. George Requa, *Steward*; Mrs. Requa.

Mr. Abraham Redfield, *Carpenter and Farmer*; Mrs. Redfield.

The removal of Dr. Weed and Dr. Palmer has already been mentioned. Mr. and Mrs. Woodruff ceased to be connected with the mission in May last, for reasons, which it is not necessary to state here, but which were deemed sufficient by the missionaries, and the members of the Deputation. They reside still at the station, and are disposed to render assistance, so far as they shall be able. Mr. Douglas, who had been previously married to Miss Selden, thought it expedient to leave the mission. He is now settled as a farmer, about four miles from Union.

The only Osages near this station are those at Hopefield, five miles distant;—a few at the Grand Saline, 15 miles distant;—and that part of the tribe, which is called Clamore's village, and which contains 2,000 souls. This large collection of Osages, is 25 miles distant. All these settlements are on land ceded to the United States by the treaty of 1825; but, as the people of Clamore's village are unwilling to remove, it is probable that some arrangement may be made, which will save them from that necessity.

Clamore, who was for twenty or thirty years the chief of this part of the nation, died last May. He was one of the company of Indians, which was sent through the country as far as Boston at the public expense, during the early part of Mr. Jefferson's administration. He is described by Mr. Vaill as being a man of a noble countenance and stately figure, of robust constitution, and vigorous

intellectual powers. He was accustomed to boast, that he had never been at war with the whites; and he could have said, with almost equal truth, that he had never been at peace with the neighboring tribes. He was a jealous, subtle man—a wily, intriguing politician, and a most eloquent speaker. He always respected the missionaries; but never favored the cause, in which they are engaged. After giving these outlines of his character, Mr. Vaill adds; “I can truly say, that, notwithstanding his failings, such was the greatness of his mind, and such his friendship for the whites, that all, who were intimately acquainted with him, respected him when living, and lament his death.”

There is little opportunity for preaching the Gospel, except at Hopefield; though Mr. Vaill has occasionally preached, at the other two places. There is no good interpreter at the disposal of the mission, the man, who had some times served in this capacity, having died last year. The Osages are totally destitute of religious knowledge, and of thought on religious subjects. At first they treat the Gospel with levity; and, so far as the experience of this mission warrants any inference, the work of bringing them to an acquaintance with divine truth must be long and arduous. None of the natives have as yet given satisfactory evidence of piety; and very few manifest any disposition to inquire respecting Christianity. The congregation on the Sabbath is composed of those, who reside at this place, and of a few white families, who are settled in the vicinity. Beside the Osages, there are, (including the troops at Fort Gibson,) 500 whites and 750 Creek Indians, lately removed to the Verdigris, all within 25 miles of Union.

THE SCHOOL. Sixty five native children have been taken into the family for education, and thirty five now remain in it. These form the school, and are boarded and taught at the expense of the mission. They are generally making good progress. Twenty read in the New Testament. Mr. Vaill teaches the school at present.

This station has had to contend with great difficulties. At no one time have the Osages been free from war, or the alarm of war, for more than half a year; and two or three times, the breaking out of war has caused a serious interruption of the school. Parents are fickle; and having no adequate sense of the importance of learning, they remove their children, either temporarily or finally, for slight causes. The children have in no instance become discontented of

themselves; but often in consequence of a bad influence exerted upon them by their parents. Most of the scholars are from the settlement at Hopefield, and from families of mixed blood, partly French and partly Osage, where some little knowledge of civilization has existed. The children have of late been permitted by their parents to remain in school much more steadily than in preceding years; and there is obviously a gradual improvement in this respect.

HOPEFIELD.

Situated on the west bank of the Neosho, about five miles N. N. E. of Union. The Indians, and the mission family, formerly lived on the east side of the river, but after their houses were swept away by the inundation, in Sept. 1826, they erected their buildings on the higher land of the west bank.

Rev. William B. Montgomery, *Missionary*; Mrs. Montgomery.

Mr. William C. Requa, *Farmer and Catechist*; Mrs. Requa.

Since the last Report, Mr. Montgomery formed a matrimonial connexion with Miss Woolley, of the Harmony station.

As Hopefield was designed principally for a farming establishment, to instruct the Osages in agriculture, there has been no school. The children are sent to Union. There are now sixteen families, containing 115 individuals, at this station. The Sabbath has been observed here, from the origin of the settlement. From 12 to 20 adults assemble for religious instruction; and Mr. Montgomery converses with them, so far as his limited acquaintance with their language will permit. Mr. Requa is able, also, to converse with the people in their own tongue. There is an increasing attention; though no considerable interest in religious things has yet been manifested.

This first experiment to induce the Osages to labor regularly, as the means of obtaining a comfortable subsistence, has, considering their immemorial habits and usages, been remarkably successful. They have about 50 acres of land under cultivation, which has been cleared and fenced by themselves. In 1824, they began to use the axe and the plough. The next year they made evident advances. In 1826, their crop of corn was very fine; and it was supposed that the eleven families of which the settlement then consisted, raised from 40 to 200 bushels of corn to each family; that is, no family raised less than 40 bushels, while one family, or more, raised 200 bushels

each. This unexampled provision for their wants was wholly swept away by a great inundation, and the poor people were left utterly destitute. Not discouraged, however, they commenced agricultural labors again the next spring, and raised from 40 to 100 bushels of corn to a family. From the appearance of the crops in July last, it was hoped that 100 bushels of corn to each family, on an average, would be produced.

The males consider it much less a disgrace to labor, than they formerly did. One man has built himself a comfortable log house; the first, probably, ever built by an Osage without assistance. Some of these settlers have entirely refused to go upon the hunting and war expeditions; and others manifest much less interest in such things, than they have heretofore done. Several of the families inclose small gardens, and seem quite desirous to possess cows, hogs, and fowls. Some have become very industrious, in the prosecution of their labor generally. They need more agricultural implements, than they are able to obtain; and the benevolence of government, or of individuals, might be very usefully employed, in aiding them in this respect.

Others of the tribe have wished to join this settlement; but have been dissuaded, as Mr. Requa could not afford suitable care and aid to a larger number.

In the course of last summer, the most industrious man of the settlement was barbarously murdered, while he was at work alone on the east side of the river, by five vagrants, partly whites and partly Indians of other tribes, who lay in ambush. All fired upon him at once. The settlers, hearing the report of the guns, seized their own arms, swam the river with their rifles in their hands, pursued the murderers, and, after a sharp battle of half an hour, killed them all, without any loss on the side of the pursuers. This was an exhibition of unparalleled bravery on the part of the Osages, who, though always at war, are among the greatest cowards in the world. It would seem that a life of industry, or sorrow for the death of their beloved associate, or a strong desire of revenge, had inspired them with unwonted courage.

The members of this settlement, expecting, for reasons already mentioned, to remove soon, are desirous of forming a similar settlement, and of being accompanied by the missionary farmer. This will probably be the case.

NEOSHO.

This station is on the west bank of the river Neosho, 110 miles north of Union, and 60 W. S. W. of Harmony. It is within six miles of the largest village in this part of the Osage nation, under the chief, whose name is White Hair, and who has been considered the principal chief, but whose claims to that distinction were long resisted by Clamore, and very reluctantly admitted at last.

Rev. Benton Pixley, *Missionary*; Mrs. Pixley.

At the commencement of labors at this station, four years ago, there was a small village of natives near it; but most of these natives have withdrawn, and joined themselves to White Hair's village. This has been augmented by the accession of several other small villages, so that nearly 2,000 souls are collected in lodges, or mud-houses, which stand on four or five acres of ground. Here Mr. Pixley can gain access to considerable numbers; and he has found it better to converse with the people on religion, privately, in their several lodges, than to attempt public discourses. When this was done, those who assembled were much inclined to interrupt the meeting by levity, cavilling, and conversing with each other. The people generally are friendly to Mr. Pixley, converse with him freely, and hear what he has to say; but he is not able as yet to see any improvement in their habits, manners, modes of thinking, or modes of living. Sometimes they profess a desire to hear the Gospel, and to lead an industrious life; but Mr. Pixley places all these professions to the score of their habitual duplicity. He gives, indeed, a very gloomy account of their actual condition, and their prospects. They are deplorably addicted to gross vices, the latter part of the first chapter of Romans being an accurate description of their moral character. Gambling, stealing, lying, fornication and adultery, are among their common vices, in which they glory. They are often guilty of still more odious crimes. They suffer greatly and extensively from a loathsome disease which the whites have brought among them.

In regard to their traditions, and their religious belief, it would seem, that they have a vague impression of a superior being, who is near them, who hears their prayers, who sometimes befriends them by speaking to them, by communicating with them in dreams, and by leading them to the discovery of their enemies. This being is

pleased with the marks of their tears running down their cheeks, which are previously daubed with mud, that the streaks made by the tears may be more apparent. He is not presented to their minds as possessed of goodness or benevolence; but they expect to get his aid in the catching of game, and wish to make him their ally against their enemies.

Mr. Pixley pronounces the Osages to be utterly destitute of gratitude. They regard a favor conferred upon them, as a strong obligation upon their benefactor to repeat his favor, but no obligation upon themselves to return it. He would therefore rely principally upon moral means, till, by the repeated and persevering application of them, these poor, degraded people are brought to some proper sense of their condition.

Major Hamtramck, the agent of the United States, is erecting buildings at White Hair's village. The government supports a farmer and blacksmith there.

Mr. Pixley has exhibited uncommon resolution in remaining alone at this station, so far from any of his brethren. On more than one occasion he received violent blows from the natives, who took unreasonable offence at some part of his conduct. The expense of the station last year was about a hundred dollars.

X. MISSION AMONG THE OSAGES OF MISSOURI.

In the last Report, the station of Neosho was reckoned as belonging to this mission. Mr. Pixley went from the company of missionaries, who ascended the Missouri; but, as his new station is on the waters of the Neosho, a different arrangement became obviously proper.

HARMONY.

Situated in the state of Missouri, about 18 miles from the western boundary, on the north bank of the *Marais des Cygnes*, (*Swan Marsh*,) a small river, which, after receiving another small stream from the south, two miles below the station, is called the Osage river. St. Louis is about 220 miles distant, in nearly an east direction; and Jefferson, on the Missouri, the present seat of government, is 120 miles, in a course about E. N. E.

Rev. Nathaniel B. Dodge, *Missionary and Superintendent*;
Mrs. Dodge.

Mr. Amasa Jones, *Teacher and Licensed Preacher*; Mrs.
Jones.

Mr. Daniel H. Austin, *Carpenter and Millwright*; Mrs.
Austin.

Mr. Samuel B. Bright, *Farmer*; Mrs. Bright.

Mr. Richard Colby, *Blacksmith*.

Miss Mary Etris.

Within the year past, Miss Harriet Woolley has been married to Mr. Montgomery, of Hopefield, and the eldest daughter of Mr. Austin, to Mr. George Requa, of Union.

Only two individuals, beside the members of the mission family, have been connected with the church here. One of these became hopefully pious, while a hired laborer at the station. The other is a colored man, who, after devoting some time to theological studies, was licensed to preach the Gospel. He is now respected as a preacher in the state of Missouri.

When this station was first occupied, there were many Osages in the vicinity; but they afterwards removed to other parts of their territory, and, for four years preceding the last, there was no considerable number within 50 or 60 miles. Of course, during that period, the congregation was composed of the members of the mission family, the hired laborers, and the children of the school. A few Frenchmen and half-breeds resided in the neighborhood, among whom and the more distant Osages, there was occasional evangelical labor. There are three religious services at the station, on the Sabbath, at which between 70 and 80 are present. Several of the children have been serious; but none give satisfactory evidence of a change of heart.

During the last spring, a party of the tribe, who had been encamped for the winter in the vicinity, proposed, of their own accord, in case they might receive a little assistance, to come and settle near the station, and cultivate the land. The missionaries, and the sub-agent, gave their consent; and a small number, which has since increased to 350 or 400, settled within about a mile. Some of them expressed a desire to hear religious instruction; and accordingly two or three religious exercises have been attended there on the Sabbath, at which Mr. Dodge or Mr. Jones officiates. Instruction is conveyed by means of a competent interpreter. From 30 to 70 or 80 of

the natives assemble. One family has taken considerable pains to furnish a comfortable place for meeting. Several individuals have manifested much inquisitiveness respecting religious truth, and, in their habits, seem somewhat influenced by it. What they hear on the Sabbath, and on other occasions, from the Bible, is a very common topic of conversation among them, and seems to excite more curiosity and interest, than has been excited, by religious instruction, in any other part of the tribe. The interpreter exhibits, to a considerable extent, the good effects of religious truth on himself.

This is the largest and most regular congregation, which has ever been gathered among the Osages; and it has received more religious instruction, and given better attention, than any other.

THE SCHOOL. When the Deputation visited Harmony last May, the school consisted of 39 pupils; 19 boys and 20 girls; all of whom board in the mission family. Most of them are of mixed blood, descended from French and Osage parents. They are thought by their teacher to possess good minds; and they make good proficiency in their studies, are very easily governed, and more than three fourths of them have become able to understand the English language, and to speak it fluently. The children are permitted by their parents to attend school much longer, and more steadily, than in former years, and of course become more endeared to their teacher, and more successful in their studies. They are distributed as boarders, in the different houses at the station, have more intercourse with the missionaries than formerly, and, as to their manners, appear better, than pupils at mission schools generally. The larger boys are employed in some useful labor one fourth, or one third, of the time. Much pains have been taken to teach the girls various kinds of domestic work, as well as to enable them to manufacture cloth. They appear unusually docile, and are much pleased with the acquisition of useful arts.

The school is under the care of Mr. Jones, who is aided by a son of Mr. Austin.

Fifty seven pupils have left the school since its commencement, after having been instructed for a longer or shorter period. Most of them were taken from school by their parents. Many of them had learned to read well, to write decently, and to perform various kinds of useful labor. Many were in school too short a time to derive much advantage from it; while others appear much more intelligent,

than Indian youths, who have not had the same advantages for improvement; and a few, by their industry and good conduct, maintain a character, which has not been known in the nation before.

CIVILIZATION. The band of Osages before mentioned, as having settled near Harmony, for the purpose of cultivating the land, have, with some aid from the mission in obtaining the necessary implements, and in the use of teams, and some instruction from the missionaries, inclosed and planted about thirty acres, portions of which are allotted to individuals, according to the amount of labor which they perform. A few are somewhat industrious, and seem likely to obtain a comfortable subsistence; but most of the men are extremely indolent, and think it disgraceful for them to engage in any other active employment than hunting and fighting. The vices, which were mentioned under the head of Neosho, are almost universally prevalent here. A man will sometimes gamble away even the coarse provisions, which were collected by the hard menial service of his wife.

The people sometimes appear to be atheists, and, except when setting out upon some difficult or dangerous expedition, or when in circumstances of distress, they utterly disregard, and often ridicule, all religious considerations. Yet they are not to be treated as if they were beyond the reach of the Gospel. On the other hand, it should be faithfully and intelligibly preached to them; and there is reason to think it will be impressed upon their hearts by the Holy Spirit. The inability of any of the missionaries to speak the language until recently, and the want of competent interpreters, have prevented the communication of the Gospel, to any considerable extent. It is hoped, however, that some seed has been sown; and that such facilities now exist as will, with the blessing of God, promote the diffusion of light, improve the character of the people, and save some of them. That the Osages should be brought under the influence of divine truth, is regarded as very important, with respect to any measures, which may be taken to evangelize other tribes in that part of the continent.

In compliance with a direction of the Committee, Mr. Dodge endeavored to ascertain from two Osages who are advanced in life, what they had learned or known, on the subject of religion.

The first was *Sans Nerf*, a chief, supposed to be about 60 years old, and who has had intercourse with the whites about 40 years.

He was one of the company, mentioned under the head of Union, who travelled in the United States, 24 years ago. When at New York, he was told that there is a God, who made man, the earth, and all things. Twelve years ago, he was at St. Louis, where a French priest told him something of Jesus Christ. Before that time, he had been taught to consider the sun, the moon, the earth, and the sky as being the principal gods. The old men told him all he had heard on this subject. He had not been informed, whether these gods had any concern with men, but he believed the sun and moon are angry with men and kill them. Whether these gods require men to do any thing, or to abstain from doing any thing, he did not know. He sometimes thought they hated himself; and the reason of his thinking so was, that he did not succeed in gaining the objects, which he desired. He was never restrained from doing any thing from an apprehension that he should displease the gods, or that they had forbidden it. He never had an idea of sin. His strongest desire was to kill; and if the enemy killed his son, or nearest friend, it was all well;—there was nothing wrong. He had no knowledge of a future life; but supposed, that when the body was dead, there was an end of man. In regard to assistance from the gods in this life, he said the Osages put mud on their faces and call upon the sun and moon to help them in war, and to give them success in hunting.

The other man, who was interrogated on these subjects, was supposed to be about 80 years old. He had never heard of the Creator of all things, till Mr. Dodge preached in his presence, Feb. 3, 1828. He had been told, that there are four gods, the sun, the moon, and two constellations, or clusters of stars. He said, the sun requires men to go to war and bring a scalp; the moon to bring a skin for moccasins; and one constellation requires the Indians to paint the leader, when they go to war. He knew nothing about sin, or any moral subject. He supposed the Osages would live after death, at an old town on the Missouri; that they would hunt and go to war, as at present; and that different tribes would remain in different places.

In such deplorable darkness are the aborigines of this continent, in regard to all their most important interests; and it is doubtful whether a single tribe has enough of tradition to operate even as a prompter to curiosity;—much less to restrain from sin, and urge to a life of virtue.

The tract assigned to the Osages, by the treaty of 1825, com-

mences at a line 25 miles west of the western limit of Missouri, and against the S. W. corner of that state. It is 50 miles in breadth, from north to south, and extends westward to the Mexican territory. It is probable, that, as the southern part of the tribe is very unwilling to remove, the terms of the treaty will not be rigorously enforced by the United States.

Before leaving the missions west of the Mississippi, it is proper to mention, that the missionaries, who were assembled at Harmony as a convention, Nov. 12, 1827, formed themselves into a Missionary Presbytery, in order to enjoy that mutual care and guidance, which their circumstances require.

XI. MISSION AT MACKINAW.

This mission was established for the benefit of the Chippeways, the Ottawas, and several other tribes, which occupy the shores of the great lakes, and the interior wilderness.

Rev. William M. Ferry, *Missionary and Superintendent*;
Mrs. Ferry.

Mr. Martin Heydenburk, *Teacher*; Mrs. Heydenburk.

Mr. John S. Hudson, *Teacher and Farmer*; Mrs. Hudson.

Mr. John Newland, *Mechanic*; Mrs. Newland.

Miss Eunice Osmar,

Miss Elizabeth McFarland,

Miss Delia Cook,

Miss Hannah Goodale,

Miss Matilda Hotchkiss,

Miss Betsey Taylor,

} *Teachers and Assistants.*

The three last named individuals joined the mission last spring, with Mr. Newland and his family. Mr. George Hornell, also, from the western part of New York, was appointed a missionary, subsequently ordained, and sent forth to the work about the same time as the others. After being on the field of missionary labor several months, he thought he might probably do more good by preaching the Gospel in the new settlements, and occasionally visiting the Indians, than by living at a missionary station. The Committee did not see cause to object, all things considered, to the withdrawing of Mr. Hornell; and he will accordingly leave the service of the Board. Mr. Heydenburk spent last fall and winter in the western parts of N. Y. as an agent to obtain supplies for the mission.

It is in contemplation, that Mr. Hudson shall be employed, during the next winter, in visiting the northern part of the state of Ohio, for the purpose of soliciting donations of clothing and provisions for the use of the school.

There have been cases of remarkable religious attention here, in the course of the year past; and three or four persons of Indian descent have given uncommon proof of a saving conversion. One of these was a girl, about seventeen or eighteen years old, who had been three years in the family. She was born in the wilderness south of lake Superior. Her religious exercises were clear and powerful, and the change striking, and, as far as yet appears, abiding.

A young female, who was taken from the mission last year by her parents, still retains the character of piety, which she had appeared to possess. In the wilderness, without a single religious associate, and under the harsh treatment of her bigotted Catholic relatives, she seemed to enjoy the sanctifying influences of the Holy Spirit.

The school is full, and many applicants have necessarily been refused admission. The number of boys is 79;—of girls, 55;—in the whole, 134. The boys suffered, during a part of the year, from the sickness of the person, who had the principal charge of them. The school for girls was in a very prosperous state. In the summer Miss Hotchkiss taught the smaller children; Miss Taylor the larger girls; and the larger boys were under the care of Mr. Hornell and Miss Cook. Numerous gentlemen, who have visited Mackinaw, bear decided testimony in favor of the school.

There are urgent calls for new missions, at several places on the shores of the great lakes. One of these is at Magdalen Island, in the southwest part of lake Superior, where resident traders are very desirous of having a school, and would make handsome donations for that object.

Another is at *L'Arbre Croche*, on the Canada side, about 40 miles from Mackinaw. Here is a settlement of Indians, embracing a hundred adult males, who have burnt their medicine sack, thus renouncing their heathen customs and superstitions, and resolved to abandon the use of whiskey, to form a village for such as agree in these measures, and to stand prepared to enter upon a life of agriculture, as the best way of obtaining a subsistence. The prospects of this band, in regard to civilization, are more favorable than of

any other collection of natives, in those regions. They have urged Mr. Ferry to send them a teacher; and have engaged, that he shall have the use of as much land, as he needs. It is to be feared, that unless a Protestant missionary can be sent them, they will fall under the influence of the superstitions of the Romish church.

XII. MISSION NEAR GREEN BAY.

The agency of Mr. Miner to ascertain the condition of the New Stockbridge Indians, on Fox river, near Green Bay, was mentioned in the last Report, p. 153. That agency was performed; and the Committee, on receiving an account of it, resolved, that a mission be established at a settlement of the New Stockbridge Indians, at the rapids of Fox river, about 20 miles above Fort Howard, Green Bay, on the west side of lake Michigan.

Rev. Jesse Miner, *Missionary*; Mrs. Miner.

Mr. Augustus T. Ambler, *Teacher*.

The remnant of a tribe, for whose welfare this mission is specially designed in the first instance, (though it may ultimately be useful to other tribes,) removed, a short time since, from the central part of the state of New York. Mr. Miner had been their spiritual guide before their removal; and they received him with joy and gratitude, on his visit to them last year, with particular reference to his being their future pastor. Their little church, formed at the commencement of their colony, maintained its character, with few deviations. The leading members of the settlement wrote a letter to the Board expressing their grateful reception of Mr. Miner, and their wish to have a mission and school. They offered, for the use of the mission, a section of land, so long as it shall be needed for the accommodation of the proposed establishment. It is expected that Mr. Miner will receive a stipend from the Scottish Society for the Propagation of the Gospel, the avails of a fund devoted to the spiritual benefit of Indians in North America.

Preparations were made, in the course of the winter and spring, for the removal of Mr. Miner and his family. As it was deemed expedient to erect a comfortable dwelling house immediately, carpenters were engaged at Utica, who were to remain at the station till the work should be accomplished, and till they should have erected a gristmill for the Indians. The company left Utica on the 19th of May, and reached the place of their destination June 21st.

Mr. Miner was gratified to learn, that the people had been more temperate and orderly during the preceding winter and spring, than they had formerly been. They regularly held religious meetings on the Sabbath, and kept up the Sabbath school, the weekly conference, the meeting of young persons for reading the Scriptures, and the monthly concert.

A small lot of land, containing about 20 acres, was selected near the centre of the village, for the site of the mission premises; and the necessary labors were immediately commenced.

Mr. Ambler did not set out for the mission till recently. He had been in a course of preparation for teaching, and for rendering service as a physician in plain cases.

XIII. MAUMEE.

Situated in Wood county, Ohio, about 30 miles from the mouth of Maumee river, which empties into the upper end of lake Erie.

Mr. Isaac Van Tassel, *Teacher and Licensed Preacher*; Mrs. Van Tassel.

Miss Sarah Withrow, } *Assistants.*
Miss Hannah Riggs, }

The school has received, since its commencement, about 70 pupils, of whom more than 30 staid but a short time, and were not essentially benefitted. Thirty-seven remained long enough to make useful acquisitions. Of these, but two are known to have relapsed into savage life. Seven became hopefully pious while at school, and now preserve a Christian character. Two of them, Hiram Thiebault and Lewis King, are connected with the station. Hiram and his brother Sidney labor upon the mission farm, with a good degree of judgment, and an uncommon share of public spirit. The school, after having been necessarily suspended, was resumed last November. It has since consisted of but thirteen pupils, under the care of Miss Riggs.

This station was visited last June by Mr. Greene, on his return from the west. He found the farm to be a valuable and inviting one, finely situated on the river. It might be made very productive, if an active, public-spirited farmer could be sent thither. In this case, and if an enterprising teacher could also be obtained, a

flourishing school might be supported, at a comparatively small expense.

The remnants of tribes scattered about, and living on small reservations, are generally in a more humiliating condition, than were their ancestors. They are surrounded by corrupting and fraudulent white men, and are themselves debased and disheartened. There are, however, some encouraging indications, in regard even to these.

Mr. Van Tassel stated, in a communication made last fall, that the Ottawa chiefs had determined in council, that ardent spirits should not be used, except as a medicine; and that men should be appointed to destroy any whiskey brought into a reservation, whether by a white man, or an Indian. It would seem, that there has been some improvement in practice, as in well as theory. The quantity of corn raised by the Indians near the station has been greatly increasing of late. Some of the leading men are building comfortable houses, and aspiring to a more elevated condition, than they have ever before enjoyed. They have frequently visited the station to observe what was done by the teachers, and to ascertain the great object, which the missionaries have in view.

The station has been deemed sickly, especially by the mission family; and doubtless it is exposed to autumnal fevers. But neither the sickness, nor the mortality, warrants the opinion, that the place is more unhealthy than the neighboring country, nor than the missionary stations of Brainerd, Elliot, Mayhew, Dwight, Union, and Harmony.

XIV. TUSCARORA MISSION.

Mr. John Elliot, *Teacher*; Mrs. Elliot.

In the year 1803, the Rev. Elkanah Holmes commenced his labors among the Tuscaroras, as their first missionary, and continued there till 1808. He was succeeded by the Rev. Andrew Gray, who labored at the station five years. During the latter period, the church was organized, consisting of eight natives beside the mission family. Two of these died happily, and six are in good standing. After the removal of Mr. Gray, the station was vacant four years. In 1817, the Rev. James C. Crane commenced his residence here, and continued for nearly six years. During this period, 16 natives were admitted to the church; of whom two died in faith,

and four are under the censure of their brethren. Two were admitted, in November last. It would seem that three members have removed, as the whole number of natives in good standing is but 15. Guy Chew, a youth of excellent character, who became pious at Cornwall, and died in New Jersey, was a native of this tribe.

The school contained 39 pupils, 22 boys and 17 girls, last July.

The people are now erecting a decent house for public worship, which is nearly completed. Their subscriptions were liberal, according to their means, and were paid with exemplary punctuality. The number of souls in this tribe is now about 240.

Mr. Elliot was married last winter, and is pursuing his labors with faithfulness, though he has been somewhat interrupted by ill health in the family.

XV. SENECA MISSION.

Situated about four miles from Buffalo, N. Y.

Rev. Thomson S. Harris, *Missionary*; Mrs. Harris.

Mr. Hanover Bradley, *Steward and Farmer*.

Miss Asenath Bishop,

Miss Rebecca Newell,

Miss Phebe Selden,

Miss Emily Root,

}
} *Assistants*.
}

The school has been taught by different persons, who have offered their services for limited times, the Committee not having been able to obtain the permanent service of a suitable teacher. A young man, whose name is Hatch, was very useful in this capacity, for a considerable portion of last year. The highest branches, hitherto taught in the school, are geography, arithmetic, and English grammar. It is in contemplation to introduce other studies, as the circumstances of the learners may require. The proficiency of the pupils is very encouraging, and the reputation of the school is high.

The whole number of scholars, who have belonged to the school from 1821, is 184; the number now on the lists is 70; viz. 37 boys and 33 girls; and the actual daily attendance ranges from 50 to 60.

The church consists of 49 members, who are natives, and who have been admitted at different times, as their character warranted the measure. Not one of these individuals has, since his admission

to the church, behaved in such a manner as to require any other caution, or censure, than an admonition from the minister. Before candidates for the communion are received, they are instructed in the great truths of religion, and their conduct is attentively considered, for several months after their hopeful conversion.

The number of stated hearers on the Sabbath has been gradually increasing, for the last two or three years. The present number is not far from 200, including the children of the school. The place of worship being small, is often so much crowded, as to be uncomfortable. Feeling this inconvenience, the chiefs and young men resolved on circulating a subscription paper, among their own people, for the erection of a chapel, which should accommodate an audience of 500 persons. The necessary sum was soon pledged, and arrangements made for building; but the state of the roads made it necessary to defer the execution of their design till next spring. This effort indicated a spirit of enterprise, which was in a high degree pleasing.

An interpreter is always employed on the Sabbath, as but a small portion of the 200 hearers can understand English sufficiently well to comprehend a discourse in our language. Meetings are held at the station on Wednesdays, Fridays, and the first Monday of each month; and at other places during certain seasons of the year.

About 50 acres of land are allowed for the use of this station, about half of which is under some degree of improvement. A large garden has always been cultivated, by which culinary vegetables are supplied in abundance; but it is not thought to be good economy to extend the farming business further than to give employment to the boys when out of school.

CIVILIZATION. Considerable advance has been made by this tribe, in the comforts of life; and this advance is no doubt the result of missionary efforts. Mr. Harris expresses the opinion, that most of the natives have provisions enough to carry them through the year; and many sell considerable quantities, such as live stock, pork, corn, hay, &c. &c. whereas, a few years ago, these same people were near starvation, a great part of the time. In nothing, perhaps, is their improved condition more apparent, than in their style of building. Their log cabins, and pole barns, half covered with bark, are now frequently exchanged for substantial, well made houses and barns. The people are greatly deficient in energy and

industry; but they are rising in these respects; and they have it in their power, with a proper use of their advantages, to provide well for themselves and their children.

The vice, to which these Indians are most exposed, is drunkenness. Several chiefs, as well as others, who have been addicted to this vice, have reformed, in a very great degree, within a few years. One instance is worthy of particular mention. Young King, who is regarded as the highest chief, was considered by all who knew him as an incurable drunkard, two years ago. For about a year, he is not known to have used any liquor; or at least so as to be overcome by it, in a single instance. He appears to be quite serious; and says he looks to God for help, and sometimes hopes he has found it. He prays fervently in his family, morning and evening, and is said to be most earnest, when he prays for the drunkards of his tribe. The example of the reformed chiefs, and their public expressions of penitence, have had a very happy effect, especially upon the younger men.

The desertion of wives and families was formerly the source of great mischief. It is now very disreputable, and instances are of rare occurrence.

The first effort to evangelize the Senecas, (the most important of the Six Nations,) was made by the Rev. Samuel Kirkland, at their village, now Geneva, about 65 or 70 years ago. At least, this is the first effort, of which the oldest men have any recollection, or of which they ever heard. Mr. Kirkland remained with the Senecas about two years, and was then rejected by them, and compelled to leave their village. He was immediately received by the Oneidas, with whom he subsequently labored for many years. He was the father of the late President of Harvard University. Another attempt was made for the spiritual benefit of the Senecas, about 30 years ago, by the Rev. Mr. Holmes, a Baptist minister, in the employment of the New York Missionary Society. His offer to instruct the tribe in religion was accepted by Red Jacket, Young King, and Farmer's Brother, three leading chiefs; and the frame of a house was erected, at their expense, for his accommodation. But the opposition of the young men was so determined, that the missionary was obliged to leave his post. Subsequently, they received Mr. Hyde, as a teacher, though they rejected the minister, who accompanied him. At present, true religion seems to be permanently established here.

Pains have been taken to ascertain what was the religious belief of the Senecas, before they had any intercourse with the whites. This is extremely difficult, as some of the tribe have, for a long time, been within the reach of Catholic priests; and others cannot but have insensibly imbibed some knowledge from neighboring Protestants. There is a portion of the people, however, still in a pagan state, utterly rejecting Christianity, and knowing little, if any thing, of its nature and principles; and probably all the natives, now members of the church, were pagans in the early part of their lives. Several of the old men have been particularly examined on the subject of traditional religion, and they unite in declaring, that, before the introduction of Christianity among them, they regarded God as no other than a man,—a person of the same appearance and disposition as themselves. They supposed him good looking, and accoutred and painted, in a manner most approved by their taste. This being they worshipped twice in the year; viz. in the fall and the latter part of winter. At the last of these periods, the sacrifice of the white dog was made with great pomp and ceremony. Among other things which attended this sacrifice, was the offering of a short prayer, which was the only time when prayer was offered. This was succeeded by dancing, and this by a scene of revelry, and the most abandoned licentiousness. No future accountability was dreaded, if these rites were observed. It was supposed, indeed, that men would live in a future state, and that the bad would receive severe chastisement for a while, and would then be admitted to a better condition. It does not appear, however, that any distinct notions were entertained, as to the nature of right and wrong, or in what that *badness* consists, which will expose to punishment in the future world.

The old men, with whom Mr. Harris has conversed on this subject, think that much superstitious reverence was given to household gods, some of which were made of wood. Before this fact should be fully credited, as pertaining to the aboriginal character, it should be satisfactorily ascertained, that the idea of image worship was not first received from the Roman Catholics of Canada.

XVI. CATTARAUGUS MISSION.

Situated 30 miles south of Buffalo, on a small reservation, containing a population of 300 or 400 natives.

Mr. William A. Thayer, *Teacher*; Mrs. Thayer.

Miss Mary Henderson, *Assistant*.

An addition of eleven natives has been made to the church recently, making the whole number 23. All these sustain good characters, and adorn their profession by a life of godliness. Some of them appear to grow in grace, and are much engaged in the promotion of religion. Nine are unmarried Senecas, two Cayugas, one Tuscarora, eight Senecas and English, two mixed of different tribes, and a white man, who was carried among the Indians in childhood, and, in regard to language, education and habits may be fairly ranked with natives.

The congregation varies from 40 or 50 to 100. An interpreter is regularly employed. There were lately instances of particular seriousness; and the worshippers are generally solemn and attentive. The people are still divided into a Christian and a Pagan party. The latter contains about three-fifths of the whole. The chiefs of the pagan party are more friendly than usual. They have given their people liberty to attend the school, and there is some talk about their attending religious meetings.

A boarding school was established here in 1823, and continued till the close of 1825, at the expense of the United Foreign Missionary Society. During this period, 53 children were admitted as members, not including 25 or 30, who were sent hither from near Buffalo, during the suspension of the Seneca school, and who attended here more than a year. The greater part of these children were dutiful and affectionate. Mr. Thayer says, that he believes most of them still behave well, and generally are present at public worship.

A school for the children to attend, while living at home, was commenced soon after, and continued for nearly two years. The inconveniences of this plan were so strongly felt, that the people resolved to have a boarding school supported at their own charge. For this purpose, they erected a house, 40 feet by 24, with an appendage 20 feet by 8. In December last, the school was begun on

the new plan; and the success was greater than had been anticipated. In the course of the two first quarters of the present year, 33 entered as boarders, at the expense of their parents, and 18 attended both quarters. Eight others boarded at home, the proximity of their parents to the school being such, that they could attend in this manner. The perseverance of the natives is the more remarkable, as there was an extreme scarcity of provisions, which, it is hoped, will not exist another year, as special efforts have been made to raise corn for the support of the school. Some aid was given by the Board, in providing articles of household furniture.

When Mr. Greene visited the station in July, he addressed the natives on the subject of their helping themselves, and encouraged them to do all in their power for their social and moral improvement.

It should be said, to the credit of these Indians, that they have contributed something, in the way of provision, for the support of this school, from the first. Beside the house above-mentioned, they some years ago erected, and neatly finished, a small meeting house, 32 feet by 28. Besides what the parents do, each for the support of his own children, they have formed a *Society for Indian Improvement*, the members of which have subscribed more than \$20 to be paid in grain, for the support of poor children at school, particularly the children of their pagan neighbors; and the members of the *Indian Female Benevolent Society* have delivered to their treasurer more than \$20 worth of mocasins, to be sold, and the avails to be applied to the same object.

The progress of civilization, for the last four or five years has been very considerable. The greater part of the people obtain their subsistence by cultivating the soil. Some are quite industrious, having well cultivated farms with good fences and handsome framed houses. One man has at least 30 acres of grain this year. He has also a good 44 feet framed barn, and is now building a good house. Most of the people have horses, cattle, and hogs; some have sheep; and a few spin, and make cloth. There has been great improvement, also, in dress and cleanliness. Some of the people are vicious, improvident, and extremely poor.

A good farm, which was received from the United Foreign Missionary Society, belongs to the Board, and is connected with this station; but as it is at some distance from the residence of the teacher, it will probably be sold.

XVII. CONTEMPLATED MISSIONS.

The Committee still regard Western Africa as a very interesting field for missionary exertions, though they have not yet been able to obtain suitable persons to enter it. Further correspondence has been had with the Rev. George M. Erskine, a very respectable Presbyterian minister in East Tennessee, referred to in the last Report; but it is his opinion, as well as that of the Committee, that he is rather qualified to be useful as a minister among the colonists at Liberia, than as a missionary to the heathen tribes. But as he may make statements respecting the condition of the natives, and otherwise promote the objects of the Board, he has received some aid from the Committee. He is now ready to sail for Liberia.

As the climate of Western Africa has generally proved so fatal to white men, the Committee have not thought it best, under present circumstances, to send them. They hope yet to find suitable colored men, to whom the climate is not unfavorable.

During the past year, the Committee have had their attention directed to China. Overtures have been received from Dr. Morrison, together with very interesting and encouraging statements from him and from an American merchant, engaged in the Canton trade, showing that a field of great extent and promise is there open for the exertions of the American churches. The number of merchants and seamen there, speaking the English language, is very great; to whom the Gospel might be preached publicly, without restraint: and although the public preaching of the Gospel to the Chinese is forbidden, yet much might be done by conversation and the distribution of books. The facilities for acquiring the language and for printing, both in English and Chinese are great. The Committee are very desirous of establishing a mission there.

The Committee have determined to send an agent to Greece to ascertain the state of that country, with reference to a mission there; and to make such other inquiries, as may enable the Committee to judge of the expediency of extending their operations in other countries around the Mediterranean.

In regard to the North West Coast, the Committee feel that they have not yet sufficient information to select a site and establish a mission there. The Rev. J. S. Green, a member of the late

reinforcement of the mission at the Sandwich Islands, was directed to embrace the first favorable opportunity of visiting the coast for the purpose of obtaining more definite information for the use of the Committee. They also expect much from the exploring expedition, which the government contemplate sending to the Pacific.

XVIII. SUMMARY.

There are now under the care of the Board forty-six missionary stations, including one that is temporarily vacant. Connected with these stations there are forty-three ordained missionaries, four licensed preachers, four catechists, and one hundred and seventy-two other missionary assistants, male and female; making the whole number of missionary laborers from this country, two hundred and twenty-three. There are, also, thirty-six native assistants, who are immediately connected with the mission families; and as preachers, catechists, superintendents of schools, and distributors of tracts, are of great service in extending knowledge and Christianity. Besides these, there are about six hundred native teachers of free schools, connected principally with the missions at Bombay, Ceylon, and the Sandwich Islands; most of whom were themselves first instructed, and all of whom are superintended in their labors by the missionaries. Five hundred and twenty-three, exclusive of the mission families, are members of the churches at the several stations. There are thirty-two thousand nine hundred and nineteen pupils in the mission schools: of whom about eight hundred and seventy are in the boarding schools, at the stations. The Board have seven printing presses connected with the different missions, which are kept in constant operation, and have printed, or are in readiness for printing, in nine different languages. The whole number of copies of works printed at these presses, principally elementary school-books, translations from the Scriptures, and religious tracts, must now exceed five hundred thousand, and the number of pages twenty millions: most of which have been put in circulation. Thus languages, which were never before written, have been reduced to system and printed, and are now made the vehicles of diffusing knowledge widely: and others, in which were no books, except such as were filled with erroneous and polluting sentiments, are now made the channels of conveying useful knowledge and the Word of God to the millions who

speaking them. Thousands of minds, which were wasting in ignorance and inaction, are becoming enlightened and fitted to perform the responsible duties of life. Others, which were the abodes of base and malignant passions, are becoming full of righteousness, and peace, and joy in the Holy Ghost. The Gospel is preached to hundreds of thousands sitting in the shadow of death, the Spirit descends, as upon our own churches, and the heathen are becoming new creatures in Christ.

CONCLUSION.

THE efforts made by Christians, within the last thirty years, to send the Gospel into the dark places of the earth, have left a deep impression extensively upon the minds of reflecting men, that the following positions are unquestionable: viz.

That the state of the heathen nations is now substantially the same, as it was in the days of the Apostles;—

That, in many countries called Christian, the inventions of men and the accumulated superstitions of ignorant and corrupt ages, have utterly eclipsed the light of revelation, and reduced millions of souls very nearly to the level of absolute paganism;—

That, reckoning heathens, Mahommedans, and the ignorant and superstitious in countries nominally Christian, we cannot avoid the conclusion, that more than nine tenths of the human race are without any correct knowledge of God and his government, any just views of sin, or any true apprehension of the way of salvation;—

That the Gospel affords the only adequate relief for the temporal, as well as for the spiritual wants of men;—

That before it can afford this relief, it must be preached, understood, and obeyed;—

That wherever the Gospel is preached in simplicity, and with persevering fidelity, it is proved to be the *power of God and the wisdom of God*, in some who believe;—

That, in the fulfilment of the divine promises, God has shown himself willing to accompany the labors of his servants with the renewing and sanctifying influences of his Spirit; and

That there is ample encouragement to multiply faithful teachers, and send them to every land, in expectation of a glorious advance of truth and holiness, which shall reach the nations, and bring men universally to rejoice in the salvation of Christ.

Though these positions are fully admitted to be true, a very small number of individuals are found, who are willing to carry them out into all their practical consequences. Nothing can be clearer, than that men are bound to make exertions for the benefit of their fellow men, in proportion to their own ability, and the magnitude of the blessings which they endeavor to communicate. And when these blessings are inconceivably great, and the probability that they may be communicated is strong, we are bound by the general law of benevolence, if there were no express command on the subject, to make vigorous, cheerful, and long continued exertions, that there may be no failure on our part, in the great and holy work of bringing penitent sinners home to God. It is too plain for argument, that every professed follower of Christ is bound by his profession, taken in any intelligible sense, to do something for the common cause of religion; and every well instructed Christian, who thinks he knows experimentally the value of the Gospel, cannot consistently do less than devote a suitable and a worthy portion of his time and property to promoting the spiritual good of mankind. And this portion should be appropriated as a matter of system and of fixed principle. What portion of our time and property should be deemed suitable and worthy must be settled by a reference to the most obvious motives of Christianity, and especially to those feelings of love, gratitude, and generous sympathy, to which the appeal is so often made by our Saviour and his Apostles. No conclusions short of these can be entertained for a moment, unless we go the full length of releasing ourselves from all obligation to labor for the good of others; and thus declare concerning ourselves, that we are not partakers of the divine nature; that we have not the spirit of Christ; and that we do not lay up treasure in heaven. This would be no less, than to disinherit ourselves from our Heavenly Father's bounty, to rely for happiness upon our own resources, and to proclaim ourselves independent of God. To such frightful extremities must we be led, unless we are willing to acknowledge, that we are *not our own*, but *are bought with a price*, and that no true Christian *liveth to himself*; and that no man, who is duly mindful of his spiritual nature and his immortal destiny, can withhold from the service of the church, and of the great human family, those faculties, which he received by the grace of his Redeemer.

There are individuals, (and the number is increasing,) who show in their conduct a good degree of conformity to their principles;—who labor, with exemplary zeal and constancy, in the cause of benevolence;—and who give freely and generously of their substance to support missions among the heathen. But how shall it be brought about, that the members of our churches generally shall see to it with scrupulous exactness, that their practice, on this subject, do not fail to correspond with their profession? This is a matter of vital importance; for so long as a very small portion of the followers of Christ manifest such liberality, as accords with all their reasonings, and all their protestations of attachment to Him, it is evident that the strength of the church is not brought to bear upon the enterprise of evangelizing the world. What shall be attempted, then, to induce Christians generally to embark in this cause, in such a sense as to make it their own? Absolute uniformity of feeling and action, is not, indeed, to be expected, even in the church of Christ; at least not before the complete establishment of the millennium. May we not hope, however, that the time will soon come, when a conscientious member of a Christian church will no more think of withholding his just proportion of the common effort for the good of mankind, than of refusing to pay a just debt to his neighbor; when he will feel as much bound to ascertain what is his proportion, as to find out what he owes his neighbor; and when he will as much desire, that his example and his influence may be salutary in this respect, as that he may have a good reputation for temperance, truth, integrity, and sincerity? This will be a great change from the present state of things; and when it shall arrive, every professor of religion, who aims to be consistent, will as diligently search for the proper channels of beneficence, as for the best mode of educating his children, or of preserving or restoring his health, or of discharging any one of the duties, which he owes to the community. In order that all this may be accomplished, it would seem necessary that the following points should be gained: viz.

1. Christians should be taught clearly to understand, and fully to admit, that it is the duty of the church at large, and of every member as a constituent part of the church, to institute and sustain all proper measures for the conversion of the world; and, with reliance on divine aid, to push forward these measures, till the work shall be done.

Though there may be extensively a vague acknowledgment of this duty, yet it is far from being well apprehended, or deeply felt. We often hear it said, indeed, that nothing but a knowledge of facts is necessary to induce Christians to do their duty. Without denying that a knowledge of facts is indispensable to a full performance of duty, it may be asserted with great confidence, that if Christians were deeply convinced *what their duty is*, in regard to the heathen, they would not willingly remain ignorant of those facts, relative to the moral condition of the world and the progress of the missionary cause, which serve to explain and enforce their duty, and encourage to the performance of it. Before men will enter upon a course of self-denial, a moral necessity of doing so must be laid upon them. A great community of professed Christians, amounting to hundreds of thousands, scattered over a wide country, and held in numerous relations with surrounding multitudes, who live according to the course of this world, cannot be induced to change their habits of thinking and acting and without great labor and pains. They must be shown the indispensable obligations, under which their Creator and Redeemer has placed them.

2. When the minds of Christians are thoroughly instructed, as to the duty of sending the Gospel to the pagan nations, the next step is, to show in how deplorable a condition these nations are without the Gospel;—how ignorant of the character of God,—how destitute of moral culture and moral restraint,—how abandoned to gross wickedness,—how entirely without hope in the world to come. The inhabitants of a Christian country can hardly conceive to what an extent depravity pervades every ramification of heathen society, and how plain it is, on the most cursory inspection, that there must be a renovating process,—there must be a radical change of character,—before these myriads of immortal beings can be prepared for heaven. The great urgency of the case should therefore be represented to the mind, and pressed upon the conscience, till every feeling of humanity is enlisted, and it shall be impossible to sleep over the claims of the miserable, and to disregard the commands of God.

3. When these preparations shall have been made, it will be easier than at present to form a standard of benevolence, by which Christians shall generally feel it a privilege to regulate their charitable efforts. When it is fully understood, that a work of vast magnitude and inconceivable importance, is to be accomplished speedily,

it will be seen that the exertions of the friends of God must be commensurate with the effect to be produced, and with the grandeur and glory of helping to produce it. When the greatest revolution ever experienced on earth is to be urged forward, controlled, and guided to a happy issue, all men will see, that the means employed must be numerous, various, and of such a nature, as to call forth the active energies of multitudes. And it being the great characteristic of all these operations, that they are sustained by voluntary aid, the necessity of vigor, system, and a high standard of action will be apparent.

4. All who profess to be followers of Christ must feel their joint and their individual responsibility. Here, a great and threatening deficiency must be acknowledged to exist at present. It seems to be taken for granted, by many well-wishers to evangelical effort, that the business of enlightening the nations will proceed well enough of itself; that there is no need of much anxiety on the subject; and that it is quite immaterial, whether a particular individual, or a particular part of the church, engage in the work now, or leave it to the contingencies of future times. No mistake can be more ruinous than this. If one individual, or one church, can be released from a feeling of responsibility, why may not all? It should be far otherwise. Every man should feel any delay in the work to be a personal calamity, which he should endeavor to avert by all the means in his power. Especially should ministers of the Gospel, elders in the churches, and all lay-professors, who are distinguished among their brethren for wealth, talents, or influence, consider themselves bound to act constantly under a weighty sense of responsibility, in regard to this subject. If the work of converting the nations proceeds slowly and heavily, it must be because they do not put their hands to it, with all that earnestness which it demands. They ought to take care, that a large proportion of the sanctified talent of our land shall be called forth and employed in this great design; that the best of our young men, the most pious, the most laborious, the most prudent, shall be selected, trained, encouraged, and sent to the heathen; that all the facilities, which will be really conducive to the great end in view, shall be afforded them; and that the most suitable persons shall be engaged, as their services are needed, in directing and superintending these operations. The responsibility here intended is far different from that, which merely prompts a few good wishes, and then leaves the mind in a state of quiescence. It

should resemble the lively interest, which true patriots feel when their country is invaded, or when they see great public benefits about to be lost by inattention and delay. The Christian, who is able to render eminent service to the church, either by his counsels, or his pecuniary aid, should no more think of remitting his care, than a ship-master should abandon his charge, while his vessel is buffeting the waves, or approaching a difficult entrance to a safe harbor. We do not plead for an inconsiderate and profuse devotion of money to religious objects; but for a wise and liberal application of all the means, which God has committed to the discretion of his people. We plead for common sacrifices to be made with enlightened zeal for a common object, and that object the worthiest and the noblest, which ever claimed the agency of men. Although the Committee would guard against speaking extravagantly, and would disclaim all authority over their brethren, they deem it their duty to declare to the Board their solemn conviction, that unless a feeling of personal responsibility can be generally diffused among the American Christians, they will forfeit, to a great and melancholy extent, the high privilege to which Divine Providence has invited them; and their exertions for the establishment of Christ's kingdom will be few and feeble, compared with what they easily might be, and undoubtedly ought to be.

5. Christians must cultivate a higher degree of moral courage, than is now common. They must be able to look difficulties and dangers in the face without dismay. They must expect many occurrences, which will appear for a time to be of an adverse character, and which will, in fact, retard the progress of divine truth. With many cheering proofs that the day of the world's deliverance cannot be distant, there may still be seasons of disappointment. Impenetrable ignorance, and besotted idolatry may, for a time, shut out Christianity from some of the most populous regions of the earth. Persecution may consign to a violent death the pioneers of the Gospel, and their first converts. Wars may drown the voice of the preacher in the din of arms. There may be defections among the chosen messengers of the churches to the heathen, and apostasies among the fruits of their ministry. The directors of missions may be permitted to pursue ill-advised measures, and there may be instances of unsuccessful missionary enterprise. But none of these evils, nor all of them combined, should be suffered to dishearten any man; nor will they dishearten any man, whose courage is raised to

the proper tone. Indeed, no disappointment, which is within the compass of probability, is half so much to be dreaded, as the apathy of the church.

Shall we of the nineteenth century be timid and irresolute, slow to action, and easily disconcerted and deterred? Shall we, who have seen what God has wrought, and who behold what he is now doing, distrust his power, and his promises? Primitive Christians sustained most furious and bloody persecutions, and triumphed gloriously, thus transmitting to posterity the Sacred Word and the ordinances of the Gospel. The Reformers of the 16th century, confiding in God and the efficacy of his truth, stood unterrified with all Europe leagued against them: and shall Christians of the present day, after the power of the Gospel has been so variously and so signally proved, hesitate, and falter, and support, with a divided heart, the cause in which they are engaged? If we are content to act in this manner, it is plain that we are not now prepared to be worthy instruments of conveying the divine beneficence to our fellow men. May it not rather be assumed, that, relying on the promised aids of the Holy Spirit, the ministers and churches of our land will show, that a united people, putting forth their energies for the honor of God and the salvation of men, can accomplish such things, as have never yet been witnessed on earth? With these anticipations, let us gird ourselves for more vigorous enterprise, trusting, that every return of this anniversary will furnish new evidence that our work is blessed by the Head of the church, and that his reign upon earth is soon to become universal.

APPENDIX, N^o. I.

Pecuniary Accounts.

EXPENDITURES OF THE BOARD FOR THE YEAR ENDING AUGUST 31, 1828.

*Bombay Mission.**

REMITTANCE to London to pay draft of Messrs. Palmer, & Co. of Calcutta, for advances made by them for expenses of the mission from May 1, 1826, to April 30, 1827,	\$3,981 51
Remittances to Calcutta, in part for expenses of the mission from May 1, 1827,	3,408 39
Printing press, printing paper, types, &c. purchased in Boston,	1,253 95
Expenses of Mrs. Hall,	229 00—8,872 85

*Ceylon Mission.**

Remittance to London to pay draft of Messrs. Palmer, & Co. of Calcutta, for advances made by them for expenses of the mission from May 1, 1826, to April 30, 1827,	15,788 24
Books, slates, &c. purchased in Boston,	335 04
Remittances to Calcutta, in part for expenses of the mission from May 1, 1827,	6,816 78—22,940 06
Carried forward,	\$31,812 91

* It will be perceived by the Pecuniary Accounts of the Board, published in the Sixteenth and Seventeenth Reports, that the amount paid for the missions in Bombay and Ceylon, during the two years embraced in those accounts, was very small; in consequence as was there stated, of an arrangement which had been made with Mr. Newton, to advance funds for the expenses of those missions, and for which bills were to be drawn, payable in London. Owing to this arrangement, the expenses incurred between May 1, 1825, and April 30, 1826, were paid from the Treasury during the last year, and the expenses from May 1, 1826, to April 30, 1827, have been paid from the Treasury within the present year. The Board, however, having returned to the original plan, of placing funds in Calcutta, for the missions in Bombay and Ceylon, remitted in specie last year, about \$14,000, and the present year, as above stated, about \$10,000, to defray, in part, the expenses from the first of May, 1827.

Brought forward, \$31,812 91

Mission to Western Asia.

Drafts of the Missionaries on the Treasurer of the Board, and remittances made from the Treasury,	7,774 99
Books, stationary, and sundry purchases,	206 97
Paid Rev. J. Brewer, since his return,	112 00—8,093 96

Mission to Africa.

Outfit, in part, and travelling expenses, &c. of Rev. George M. Erskine,	226 11
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Mission at the Sandwich Islands.

Drafts and remittances,	4,384 42
Purchases in Boston of various articles for the use of the missionaries at the islands, and of provisions and stores for those who embarked in the ship Parthian,	6,892 11
Preparatory expenses and outfit of the Rev. L. Andrews, Rev. J. S. Green, Rev. P. J. Gulick, and Rev. E. W. Clark and their wives,	1,980 89
—— of Dr. G. P. Judd and Mr. S. Shepard and their wives,	532 22
—— of Miss D. Stone, Miss M. Ward and Miss M. Patten,	116 11
—— of four Sandwich Islanders,	170 03—2,799 25
Passage of the above mentioned persons, and freight of va- rious articles in the ship Parthian to the Sandwich Islands,	5,262.50
Preparatory expenses of an individual who did not embark, to be refunded,	49 57
Expenses of Mr. E. Loomis,	46 99—19,434 84

Mission among the Cherokees.

Drafts and remittances,	5,299 53
Donations in money at the different stations,	336 60
Articles purchased in Boston,	2,603 05
Travelling expenses of an assistant missionary,	13 55—*8,252 73
Carried forward,	\$67,820 55

* Of the above items, there was paid

for Brainerd,	\$1,300 29
New Echota,	1,243 22
Creek Path,	2,285 69
Carmel,	94 19
Hightower,	368 56
Willstown,	1,232 71
Haweis,	885 26
Candy's Creek,	584 39
General expenses,	258 42

\$8,252 73

Brought forward, \$67,820 55

Mission among the Choctaws.

Drafts and purchases,	3,486 16
Donations received at Mayhew and the other stations,	77 37
Donations, &c. received by Rev. C. Byington, and expended for the mission, principally in publishing school books,	806 22
Outfit and travelling expenses of assistant missionaries,	795 80—5,165 55

Mission among the Chickasaws.

[Payments from the Treasury, to the amount of about \$400, for purchases for this mission, will be charged with the expenses for the coming year.]

Mission among the Cherokees of the Arkansas.

Drafts and remittances,	2,509 50
Purchases in Boston,	553 71—3,063 21

Mission among the Osages.

Expenses at Union, including Hopefield,	3,177 10
Expenses at Harmony, including Neosho,	3,866 31—7,043 41

Mission at Green Bay.

Drafts, purchases, &c.	1,159 66
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Mackinaw Mission.

Drafts and purchases,	3,503 35
Travelling expenses of Rev. G. Hornell and family, in going to the field of labor,	75 00
—— of Mr. W. M. Heydenburk and wife, including outfit, and purchases for the mission,	286 40
—— of three other assistant missionaries,	50 00—3,915 25

Maumee Mission.

Drafts,	978 47
Donations received at Ebenezzer,	12 00—990 47

Indians in New-York.

Cattaraugus station,	325 57
Seneca do.	1,502 36
Tuscarora do.	345 38—2,173 31

Indian Missions generally.

Travelling expenses of Mr. David Greene on a visit to the Cherokee, Chickasaw, Choctaw, Arkansas, Osage and Maumee missions, and to the stations among the Indians

Carried forward, \$91,331 41

	Brought forward,	\$91,331 41
in New York; and expenses of Rev. C. Kingsbury in visiting the Arkansas and Osage missions,		310 60
Transportation, freight, &c. of articles received at Boston, New York, and other places,		62 27—372 87

Greek Youths.

Expenses of P. Kavasales,	4 44
do. of A. Karavelles,	180 61
do. of S. and P. Galatty,	479 69
do. of C. and P. Ralli, including balance of expenses in previous years,	693 58
Expenses of A. Paspatis,	181 81
do. of N. Petrocokino, including passage to Malta,	234 81
do. of G. Perdicari, incurred in 1827,	37 06
do. of N. Prassas,	82 28
do. of E. Sophocles,	18 87—1,913 15

Education of other Youths.

J. J. Loy, a Portuguese,	186 96
Four Osage youths at Miami University, Oxford, O.	494 37—681 33

Agencies.

Services of Rev. E. N. Kirk, 18 3-7 weeks,	147 42
Travelling expenses,	95 03—242 45
— of Rev. R. Brown, one year,	390 00
Travelling expenses,	37 02—427 02
— of Rev. C. S. Stewart, 13 months,	722 21
Travelling expenses,	188 28—910 49
— of Mr. D. Perry, 41 weeks,	328 00
Travelling expenses,	43 06—371 06
— of Mr. W. Clark, 14 1-2 weeks,	116 00
Travelling expenses,	25 20—141 20
— of Mr. S. F. Beard, 15 weeks,	120 00
Travelling expenses,	14 81—134 81
— of Mr. G. B. Whiting, 31 weeks,	248 00
Travelling expenses,	73 81—321 81
Travelling expenses of Mr. W. Slocumb,	50 00
— of Rev. G. Cowles,	126 50
— of Mr. E. Loomis,	128 01
— &c. of deputations to attend the anniversaries of various Auxiliary Societies,	175 92
Travelling expenses of the Corresponding Secretary in his journey to Washington,	65 80
Travelling expenses of the Corresponding Secretary and Assistant Secretary on business of the Board,	12 82—3,107 89

Carried forward, \$97,406 65

Brought forward, \$97,406 65

General Expenses.

Travelling expenses of members of the Board, in attending the annual meeting at New York, Oct. 1827,	235 44
Contingent expenses of the annual meeting,	58 25—293 69

Corresponding Secretary's Department.

Salary of the Assistant Secretary, for the year ending Aug. 31, 1828,	1,000 00
Salary of Mr. David Greene, for do.	473 00
Paid for transcribing,	99 51—1,572 51
The salary of the Corresponding Secretary, during the past year, has been paid by the income of the Permanent Fund for that object, and the subscription of a few individuals.	

Treasurer's Department.

Salary of the Treasurer, in part, for the year ending Aug. 31, 1828, (the residue having been paid by individuals,)	850 00
Clerk hire within the year,	480 00—1,330 00

Printing, &c.

Eighteenth Annual Report, 2,500 copies, including paper, folding, covers, &c.	668 50
Missionary Paper No. 2, 6000 copies,	94 26
do. No. 5, 3000 do.	79 28
do. No. 7, 3000 do.	140 80
do. No. 8, 3000 do.	50 67
do. No. 9, 6000 do.	224 48
Dr. Beecher's Sermon, 1,000 copies,	72 25
Vindication of the American Missionaries at the Sandwich Islands, 500 copies,	64 61
Certificates and circulars,	31 75
Copies of the Missionary Herald presented to benefactors, auxiliary societies, missionaries, agents abroad and at home, and friends of missions in many parts of the world,	2,912 06
	<hr/>
	4,338 66
Deduct amount refunded by the Editor of the National Preacher, for expense of printing Dr. Griffin's sermon last year,	56 60—4,282 06

Carried forward, \$104,884 91

Brought forward, \$104,884 91

Agency in New York.

Salary of Mr. George M. Tracy, for the year ending Aug.

31, 1828,	920 38
Clerk hire, within the year,	113 53
Office rent and taxes,	87 51
Blank books, stationary, furniture, &c.	38 78
Fuel, cartage, labor, &c.	38 21—1,198 41

Miscellaneous Charges.

Postage of letters,	478 80
Fuel and oil,	63 18
Blank books and stationary,	41 12
Wrapping paper, twine, nails, &c.	19 94
Porterage, labor, freight, and transportation of bundles, &c.	65 97
Periodical publications, books, and binding of books, for various stations,	162 75
Books for the Missionary Library,	81 51
Partition, windows, &c. in Treasurer's office,	37 00
Shelves, &c. for the Committee Room,	18 45
Discount on bank notes and drafts, 48 58; counterfeit notes, and notes of banks that have failed, 49 50; loss on Kentucky notes received by an agent in 1822, 98 33;	196 41—1,165 13
Expenses attending the complaint against Lieut. Percival,	427 80
Appropriated by the Prudential Committee, to the Permanent Fund, for balance of apprehended loss on stock held by the Board in the Eagle Bank, New Haven,	1,000 00
	<hr/>
	108,676 25
Balance for which the Board was in debt, Sept. 1, 1827,	15,513 10
	<hr/>
	\$124,189 35

RECEIPTS OF THE BOARD DURING THE YEAR PRECEDING

AUGUST 31, 1828.

Donations received during the year, as published with exact particularity in the Missionary Herald,	\$95,936 28
Deduct amount acknowledged in the Missionary Herald for July 1828, as a donation from the Ashley Fund, West Springfield, and since credited as interest,	152 28—95,784 00
Legacies received within the year, as acknowledged in the Missionary Herald,	4,723 76
Deduct this sum acknowledged as a Legacy from West Springfield, in the Missionary Herald for May 1827, and since added to the Permanent Fund,	1,001 88—3,721 88
	<hr/>
Carried forward,	\$99,505 88

	Brought forward,	\$99,505 38
Interest on the Permanent Fund,	1,929 61	
Deduct for interest paid on money borrowed,	971 95—	957 66
Avails of real estate and personal property belonging to the Board at Cornwall, (formerly used for the Foreign Mission School,) after deducting payments made during the year on account of youths still remaining, and other charges,	1,517 60	
Received for Missionary Register, &c.	28 50	
Balance for which the Board is in debt, carried to new account, Sept. 1, 1828,	22,179 71	
		<hr/> \$124,189 35

PERMANENT FUND.

The Permanent Fund amounted, on the 31st of August, 1827, as stated in the Report for last year, to	\$37,524 37
Received within the year, as acknowledged in the Missionary Herald,	7,401 33
	<hr/> \$44,926 75

PERMANENT FUND FOR CORRESPONDING SECRETARY.

This Fund amounted on the 31st of August, 1827, to	\$19,514 54
Received during the year, as follows:	
From individuals, as published in the Missionary Herald,	328 25
For profits of the Missionary Herald,	2,919 32
For profits of the Panoplist,	51 70
For copyright of Memoirs of Catharine Brown,	50 00
For interest, in part, on this fund,	449 71—3,793 98
	<hr/> \$23,313 52

PERMANENT FUND FOR TREASURER.

This Fund amounted, August 31st, 1827, to	\$1,702 50
Received during the year, as follows:	
From an individual, as published in the Missionary Herald,	94 75
For interest on this fund,	122 32—217 07
	<hr/> \$1,919 57

FUND FOR THE PRINTING PRESS FOR WESTERN ASIA, NOW ESTABLISHED
AT MALTA.

There had been received on this fund, before August 31, 1827,	\$15,292 65
Received during the year, for interest,	474 00
	<hr/> 15,766 65
Expenditures, as per statement last year,	\$6,961 52
Expended during the year,	2,616 49—9,578 01
	<hr/> \$6,188 64

APPENDIX, N^o. II.

AUXILIARY SOCIETIES.

THE following is a list of payments made, during the year, into the Treasury of the Board, by Auxiliaries formed on the model recommended in the sixth volume of the Missionary Herald, p. 365. The year commences with September 1827, and ends with August 1828. It should be remarked, that some of these societies, during this time, have paid more, and some less, than is properly to be regarded as their receipts for one year.

MAINE.

Cumberland County,	Reuben Mitchell, Sec.	Portland,	
	William Hyde, Tr.	Do.	\$589 14
Kennebec County,			
Lincoln County,	Rev. David M. Mitchell, Sec.	Waldoboro',	
	Warren Rice, Tr.	Wiscasset,	373 92
York County,	Rev. Christopher Marsh, Sec.	Biddeford,	
	Charles Williams, Tr.	Kennebunk,	434 20—1,397 26

NEW HAMPSHIRE.

Cheshire County,	Rev. Z. S. Barstow, Sec.	Keene,	
	C. H. Jaquith, Tr.	Do.	467 58
Grafton County,	Rev. J. L. Hale, Sec.	Campton,	
	William Green, Tr.	Plymouth.	
Hillsboro' County,	Rev. Nathl. Kingsbury, Sec.	Mont Vernon,	
	Edmund Parker, Tr.	Amherst,	851 55
Merrimac County,	Rev. Nathl. Bouton, Sec.	Concord,	
	N. Abbot, Tr.	Do.	518 30
Rockingham Co., East,	Rev. Jacob Cummings, Sec.	Stratham,	
	T. H. Miller, Tr.	Portsmouth,	483 64
Rockingham Co., West,	Rev. Joel R. Arnold, Sec.	Chester,	
	William Eaton, Tr.	Do.	391 46
Sullivan County,	Rev. Israel Newell, Sec.	Plainfield,	
	James Breck, Tr.	Newport,	335 99—3,048 52

VERMONT.

Addison County,	Rev. Thomas A. Merrill, Sec.	Middlebury,	
	Elisha Brewster, Tr.	Do.	299 67
Chittenden County,			
	Samuel Hickok, Tr.	Burlington,	104 32
Franklin County,	Horace Janes, Sec.	St. Albans,	
	Do. Tr.	do.	183 76
Orange County,	Rev. Joseph Tracy, Sec.	Thetford, Post Mills,	
	J. W. Smith, Tr.	Chelsea,	305 32
Rutland County,	Rev. Amos Drury, Sec.	Rutland W. par.	
	James D. Butler, Tr.	Rutland,	656 85
Washington County,	Jeduthun Loomis, Tr.	Montpelier,	181 09
Windham County,	John Chorley, Sec.	Brattleboro',	
	Asa Green, Tr.	Do.	324 44
Windsor County,	Rev. John Richards, Sec.	Woodstock,	
	H. F. Leavitt, Tr.	Hartford,	377 60—2,433 05

MASSACHUSETTS.

Barnstable Co., East,	Benj. Seabury, Tr.	Orleans,	46 66
Barnstable Co., West,	Rev. Benj. Woodbury, Sec.	Falmouth,	
	Rev. D. L. Hunn, Tr.	Sandwich,	261 61
Carried forward,			\$308 27 \$6,878 83

		Brought forward,	\$308 27	\$6,878 83
Berkshire County,	Rev. William A. Hawley, Sec.	Hinsdale,		
	James W. Robbins, Tr.	Lenox,	2,004 21	
Boston and Vicinity,	W. J. Hubbard, Sec.	Boston,		
	Charles Stoddard, Tr.	Do.	8,007 86	
Brookfield Association,	Rev. Micah Stone, Sec.	South Brookfield,		
	Allen Newell, Tr.	West Brookfield,	922 29	
Essex County,	Rev. George Cowles, Sec.	Danvers,		
	Joseph Adams, Tr.	Salem,	2,467 30	
Franklin County,	Rev. Daniel Crosby, Sec.	Conway,		
	Franklin Ripley, Tr.	Greenfield,	747 03	
Hampden County,	Rev. Baxter Dickinson, Sec.	Longmeadow,		
	S. Warriner, Tr.	Springfield,	811 33	
Norfolk County,	Rev. William Cogswell, Sec.	Dedham, S. Par.		
	Rev. Ebenezer Burgess, Tr.	Do.		
Northampton & Vicin.	Daniel Stebbins, Sec.	Northampton,		
	E. S. Phelps, Tr.	Do.	1,425 20	
Old Colony Associa.,	Rev. Jonathan Bigelow, Sec.	Rochester,		
	Joseph Bourne, Tr.	New Bedford,		
Palestine Mission. Soc.	Rev. Jonas Perkins, Sec.	Weymouth,		
	E. Alden, Tr.	Randolph,	1,061 69	
Worcester Co. Central,	Rev. Horatio Bardwell, Sec.	Holden,		
	E. Flagg, Tr.	Worcester,	842 00	
Worcester Co., North,	Rev. Rufus A. Putnam, Sec.	Fitchburg,		
	Abel Downe, Tr.	Do.	677 00	
Worcester Co. Relig. } Charitable Society, }	Rev. John Maltby, Sec. Rev. J. Goffe, Tr.	Sutton, Millbury,	130 00—19,404 18	

CONNECTICUT.

Colchester & Vicinity,	Merit Bradford, Sec.	Colchester,		
	William T. Turner, Tr.	Do.	138 18	
Fairfield County, East,	Rev. Joshua Leavitt, Sec.	Stratford,		
	Stephen Hawley, Tr.	Bridgeport,	669 32	
Fairfield County, West,	Rev. William Bonney, Sec.	New Canaan,		
	Matthew Marvin, Tr.	Wilton,	546 78	
Farmington & Vicinity,	Horace Cowles, Sec.	Farmington,		
	M. Cowles, Tr.	Do.		
Hartford County,	Daniel P. Hopkins, Sec.	Hartford,		
	James R. Woodbridge, Tr.	Do.	2,958 35	
Litchfield Co.	Rev. C. A. Boardman, Sec.	New Preston,		
	F. Deming, Tr.	Litchfield,	4,000 00	
Middlesex Association,	Rev. Aaron Hovey, Sec.	Saybrook,		
	Clark Nott, Tr.	Do.	508 03	
Middletown & Vicinity,	Richard Rand, Sec.	Middletown,		
	Richard Hubbard, Tr.	Do.	235 03	
New Haven City,	John Mitchell, Sec.	New Haven,		
	C. J. Salter, Tr.	Do.	640 63	
New Haven Co., East,	Rev. T. P. Gillet, Sec.	Branford,		
	S. Frisbie, Tr.	Do.	444 83	
New Haven Co., West,	Rev. Asa M. Train, Sec.	Milford,		
	William Stebbins, Tr.	West Haven,	637 32	
New London & Vicin.	Ebenezer Larned, Sec.	New London,		
	E. Chesebrough, Tr.	Do.	214 17	
Norwich and Vicinity,	Jabez Huntington, Sec.	Norwich,		
	F. A. Perkins, Tr.	Do.	671 38	
Tolland County,	Elisha Stearns, Sec.	Tolland,		
	Jona. Barnes, Tr.	Do.	836 16	

Carried forward, \$12,500 18 \$26,283 01

		Brought forward,	\$12,500 18	\$26,283 01
Windham Co., North,	Rev. James Porter, Sec.	Pomfret,		
	Edwin Newbury, Tr.	Brooklyn,	408 21	
Windham Co., South,	Daniel Frost, Jr. Sec.	Canterbury,		
	Zalmon Storrs, Tr.	Mansfield Centre,	464 00	—13,372 39

NEW YORK.

Columbla County,	Rev. Peter S. Wynkoop, Sec.	Ghent,		
	Israel Platt, Tr.	Hudson,	234 93	
Monroe County,	Everard Peck, Sec.	Rochester,		
	Josiah Bissell, Jr. Tr.	Do.	1,283 46	
New York City and	John R. Hurd, Sec.	New York,		
Brooklyn,	William W. Chester, Tr.	Do.	3,407 20	
Oneida County,	Thomas Walker, Sec.	Utica,		
	Abijah Thomas, Tr.	Do.	388 77	
Tompkins, Cayuga &	Rev. Ralph Cushman, Sec.	Manlius,		
Onondaga Counties,	Eleazar Hills, Tr.	Auburn,	775 40	—6,089 76

NEW JERSEY.

Central Aux. Society,	Prof. Robert Patten, Sec.	Princeton,		
	Jonathan S. Green, Tr.	Do.	411 57	
Essex County,	Rev. John McDowell, D.D. Sec.	Elizabethtown,		
	Theodore Frelinghuysen, Tr.	Newark,	881 34	
Morris County,	Rev. Albert Barnes, Sec.	Morristown,		
	Jacob M. King, Tr.	Do.	506 56	
West Jersey,	L. Stratton, Tr.		45 00	—1,844 47

PENNSYLVANIA.

Butler County,	John Bredin, Sec.			
	William Campbell, Tr.	Butler,	158 17	
Greensburg,	James Postlethwaite, Sec.	Greensburg,		
	W. Redick, Tr.	Uniontown,	952 72	
Mercer County,	Robert Patterson, Tr.	Mercer,	333 23	
Philadelphia,	Rev. Jacob C. Sears, Sec.	Philadelphia,		
	Robert Ralston, Tr.	Do.		
Pittsburgh & Vicinity,	John McKee, Sec.			
	Michael Allen, Tr.	Pittsburgh,	1,276 21	
Fayette & Green Co's.,	Nathaniel Ewing, Sec.			
	Hugh Campbell, Tr.	Uniontown,	525 00	—3,245 33

PENNSYLVANIA and VIRGINIA.

Washingtgon,	Walter Craig, Sec.			
	Redick McKee, Tr.	Wheeling, Va.	1,317 42	

DISTRICT OF COLUMBIA.

Auxiliary Society,	John S. Nevius, Sec.	Georgetown,		
	Michael Nourse, Tr.	Washington,	131 58	—131 58

OHIO.

Portage County,	Rev. George Sheldon, Sec.	Franklin,		
	J. Swift, Tr.		145 00	
Steubenville & Vicin.	James Collier, Sec.			
	George Anderson, Tr.	St. Clairsville,	374 04	
Trumbull County,	Rev. W. Andrews,	Hartford,		
	G. Mygatt, Tr.	Warren,	76 87	—595 91

SOUTH CAROLINA.

Charleston,	Jasper Corning, Sec.	Charleston,		
	Joseph Tyler, Tr.	Do.	1,483 00	

 \$54,862 87

Note.—The sums acknowledged in the *Missionary Herald*, as received from Auxiliary Societies, during the year ending August 31, 1828, amount to - \$49,363 15

To this should be added, sums received from the Aux. So. of Litchfield county, Ct., which were not placed among the receipts from Auxiliary Societies, (see *M. Herald*, pp. 95, 200 and 400,) - - - 3,780 00

Also, from the Aux. So. of Charleston, S. C. (see *M. Herald*, pp. 263 and 335,) - - - - - 1,483 00

54,626 15

Deduct this sum acknowledged in the *M. Herald*, p. 62, the same having been received from various Associations, and not from an Aux. So. 263 28

\$54,362 87

AGENTS.

For the accommodation of those Patrons of the Board, who can more easily transmit their donations to New York, than to Boston, a Receiving Agent has been appointed in the former city. The Agent is Mr. GEORGE M. TRACY, who occupies a Room in the *American Tract Society's House*, 142, *Nassau-Street*, near the *City Hall*. All donations committed to Mr. Tracy, will be regularly acknowledged, as usual, in the *Missionary Herald*. From him, also, Reports of the Board, and *Missionary Papers* published by the Board, may be obtained; and through him orders and payments for the *Missionary Herald* may be transmitted.

The Treasurers of the Auxiliaries, named in the preceding list, will also act as agents for the Board, to receive donations in money or other articles, and forward them to the *Missionary Rooms*. It is desirable that all donations, as far as is convenient, should come through these channels. The Treasurers of Auxiliaries will also receive payments for the *Missionary Herald*, in cases where there is no agent specially for that work, within a convenient distance. When money is forwarded in payment for the *Missionary Herald*, it should be accompanied by a memorandum, stating that it is for that purpose; and also stating the name of the person for whom, and the year for which the payment is made.

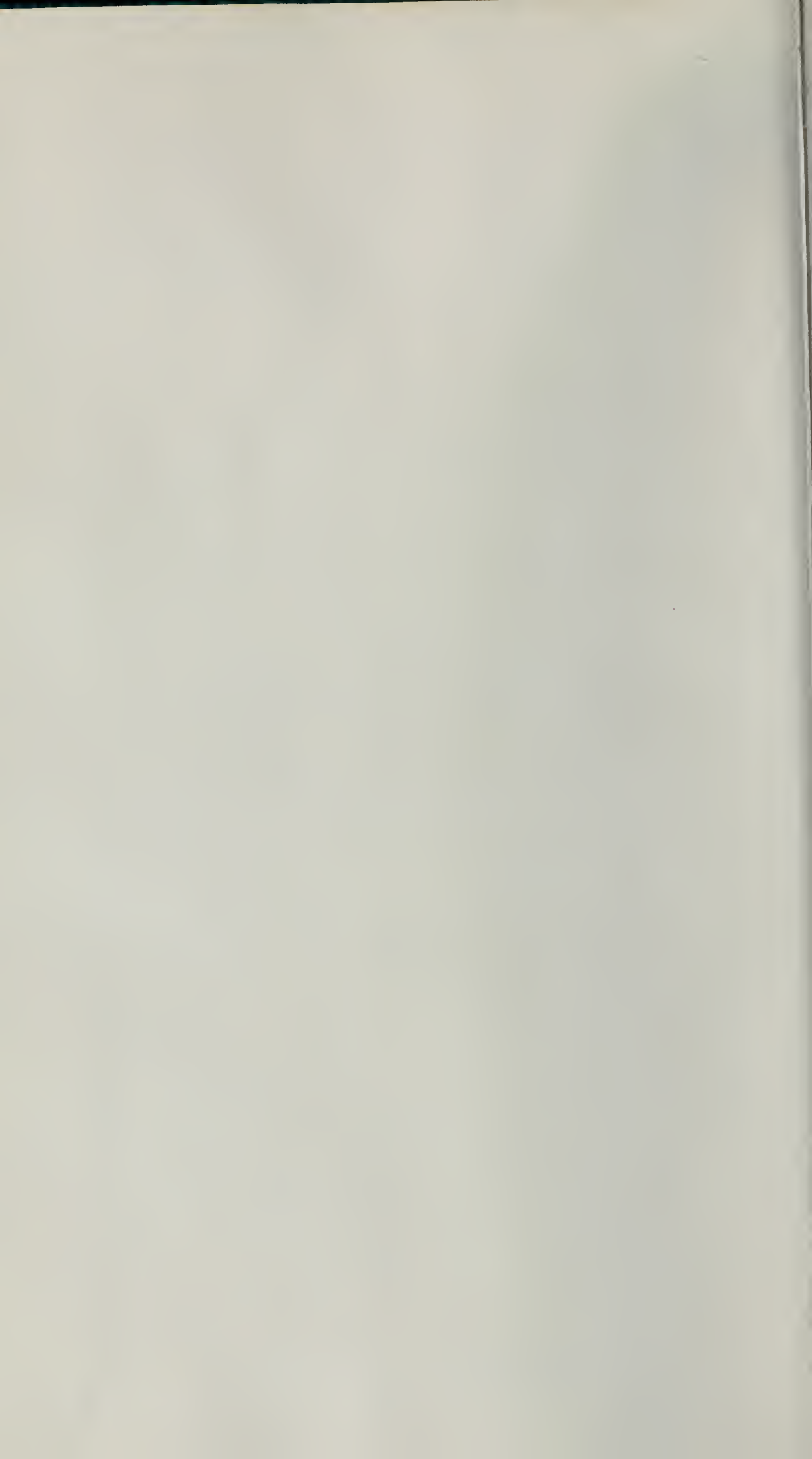
In addition to the Treasurers of the Auxiliaries, the following gentlemen, besides many others, have obligingly consented to act as agents of the Board for the purposes above specified.

Rev. Ansel D. Eddy, Canandaigua,	}	New York.
Peter J. H. Myers, Whitehall,		
Jedidiah Tracy, Troy,		
Nathaniel Davis, Albany,		
William Slocumb, Wheeling, Virginia.	}	Ohio.
Peter Patterson, Chillicothe,		
John Mahard, Cincinnati,	}	Kentucky.
Jacob Reinhard, Louisville,		
Daniel Wurts, Do.		
Rev. Thomas J. Hall, near Nashville, Tennessee.	}	Georgia.
George W. Coe, Savannah,		
Brewster & Prescott, Augusta,	}	Alabama.
William Raser, Mobile,		
Kennedy & Ireland, Tusculumbia,		
George Green, New Orleans, Louisiana.		

Donations will also be received by any member of the Board.

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